

The **H** *Magazine for the Christian Home*
Hearthstone



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God's Glory in the Fall—*Grace W. McGarran*

The Future Belongs to Freedom—*Herbert J. Gezork*

OCTOBER, 1961 —25c

The **H** Magazine for the Christian Home Hearthstone

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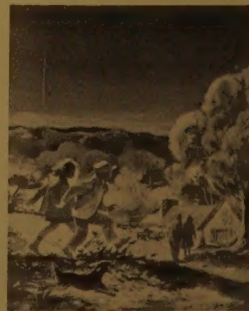
Autumn Beckons. A delightful article for this time of the year is "God's Glory in the Fall" by Grace W. McGavran. Perhaps as the seasons come and go, you thrill to the manifestations of each and recognize God's continual care and provision. Follow some of the suggestions given in the article and share your feelings with your children, that they, too, might begin to grow in deeper awareness of and appreciation for God's greatness and goodness.

Reformation Day, October 29. "The Future Belongs to Freedom" is the captivating title of the article by Herbert J. Gezork. His article is a rousing call to Protestant Christians to recapture the meaning of the Protestant Reformation—what it meant at the time, and what it means today.

Family Health. One of the greatest sources of power in our day is the pill. Pills are made available for a great host of ailments, and certainly have proven their worth. Back of the need of the pill, however, is the person with all his feelings and attitudes toward life. An adequate faith in God, his care, goodness, and power, can make difference, so states Glenn H. Asquith in the article "Faith for Family Health."

Via a Book. "What's in a Book?" by Gladys Vondy Robertson is a very appealing article on how Papa helped to instill a love for books in his children.

Caring for Aging Parents. What is best for aging parents with regard to housing? This is a problem most families must face, and each case requires its unique solution. Carol Albright initiates our thinking regarding some of the possible choices for living arrangements in her article "Our Aging Parents and Changing Patterns."



About the Cover. "What's so rare as a day in June?" A day in October! Remember the fun of rollicking in leaves? (Tempered by a little raking, of course.)

Coming Soon: "Thanksgiving Day Prosperity" by W. Taliaferro Thompson; "Are Our Teen-agers Hi-Fi?" by August F. Ballbach, Jr., and others.

Until then,
R. C.

God's Glory in the Fall

by Grace W. McGavran



AUTUMN IS HERE! Bright leaves and crisp nights! Storm and Indian summer! The end of the long harvest and the beginning of winter!

It is a time when God's wonderful plan for the world can be made very real as your family en-

counters his provision for the ongoing of life through the frozen months. Wonder and delight can enrich the joys of the season.

Even in town, if everyone is listening for it, Johnny or Sue may be the first to see the migrating geese or ducks, heralded by their busy sky-talk. What a sight they are! Or the garden may suddenly be full of birds on their way south. Then mother or father or child may tell of other migrations, the monarch butterflies, the eels that go to the Sargasso Sea, the salmon and the ocean trout, the wee humming bird that finds its way to South America and back. How marvelous is God's creation! How is it that these creatures can find their way so unerringly to the birthplace of their kind? What a wonderful plan and how intricate the instinct that God has given them to guide them. Perhaps your family would like to make a simple outline map of the world and on it mark the migration routes of bird, insect, or fish that you see or find out about. Or you may compose a prayer thanking God and praying for these far travelers.

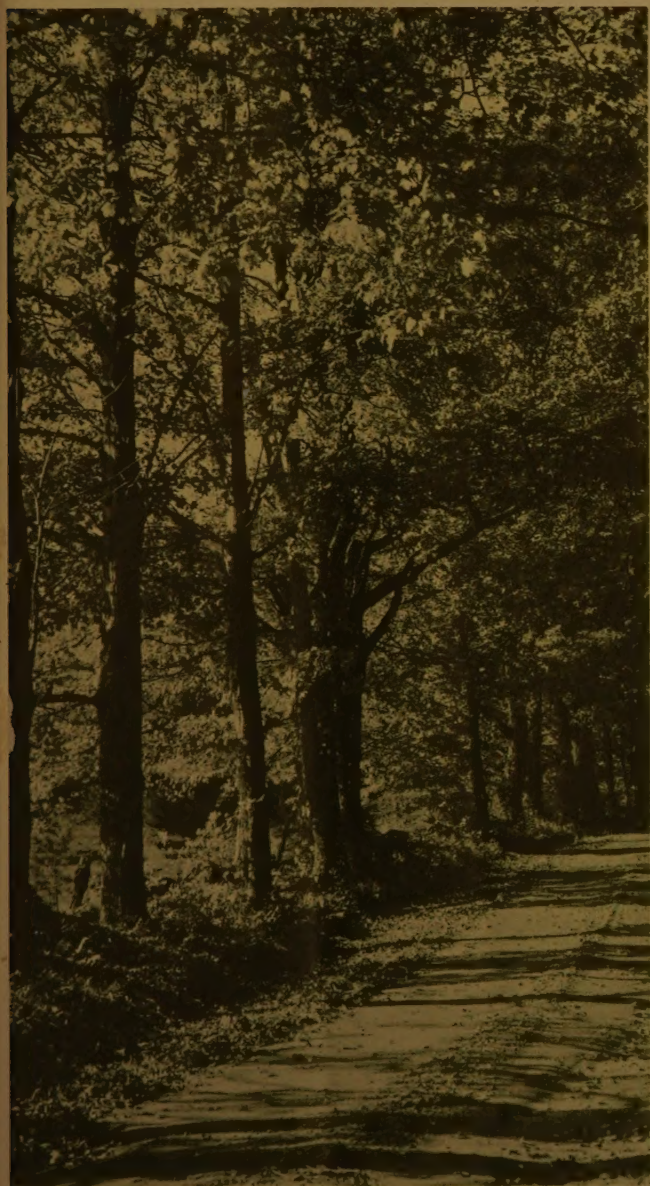
Wherever there are autumn colors, your family will enjoy expeditions, perhaps, to see vine maple blazing crimson among dark evergreens, or oak and ash in splendid yellows and browns. Your children may be interested to know that not all parts of the world have this miracle of fall color. They may like to gather perfect leaves of many kinds: scarlet, yellow, purple, crimson—and press them between wax paper to give them a coating that will preserve their beauty. Mother may help them do very carefully the leaves still attached to a branch. It will make an "arrangement" that will last long.

There are many Bible verses that can be used by the family, spoken quietly as they stand watching the trees, or written on posters decorated with the leaves. Psalms 104, 147, and 148 have such verses.

There are stanzas of hymns to be sung at family worship these days, or as grace for a fall picnic after running in fallen leaves. "For the Beauty of the Earth," is one. "God Who Touchest Earth with Beauty," is another. This hymn verse is worth learning. It may be said or sung to the tune "Calvert."

"O thanks for the harvest of beauty,
For that which the hands cannot hold,

—The Costas



The harvest eyes only can gather,
And only our hearts can enfold.

O Thou who art Lord of the harvest,
The Giver who gladdens our days,
Our hearts are forever repeating
Thanksgiving and honor and praise."

—John W. Chadwick, 1871.

Do not neglect the opportunity to guide the family to see and marvel at God's faithfulness in his plan for the safekeeping of leaf and flower. The hard stiff buds on bush and tree are fascinating to examine. The way in which the leaf buds are formed is as exciting as their unfolding in spring. Perhaps your family can plant some bulbs such as crocus or tulip, grape hyacinth or scilla. The young members of the family will love to "put them to bed" where they can thrust out roots long before time to send up their flower stalks. "In wisdom thou hast made them all!" can be changed a little for younger children to "In wisdom God has planned and made them all."

Out in the fields and meadows or even in a vacant lot you may find seed pods and graceful seed-laden weeds. What fun to go and gather them for a winter bouquet! Perhaps little cones or the star-shaped clusters of rhododendron seed pods may be found to decorate a Christmas wreath later on. One family pressed delicate ginkgo tree leaves and gilded them to paste a most unusual wreath on a big window, come Christmastime.

Fall is a wonderful time for children to learn to serve others as they plan to feed the birds. Feeders may be made. Perhaps just a shelf can be put up outside an easily opened window. Make it with little edges so the wild birdseed and sunflower seed won't blow off. Pine cones on strings can be stuffed with peanut butter and hung from tree branch or rod. The birds will come to them almost at once. On a rainy day, suet bags may be made from the mesh bags that onions or oranges come in. A stout string at each end of a bag, big enough to hold a nickel's worth of suet, will stretch it securely between two branches. Small Tommy will grow in his desire to serve and in appreciation and love as he "helps God feed the birds when it's real cold."

A trip to forest or park or even along streets where yards have bushes is rewarding as the family spies berries, rose haws, or other foods that will hang on bush or tree to feed the birds till winter is over. Each part of the country will have its own special things. Try to find out about them. Those old neglected apple orchards with winter apples still clinging to bare branches may provide rich feasts in freezing weather. A hazel copse may give nuts. Or the squirrels may be busy storing acorns.

There is so much to see and talk about. So much to enjoy! There are last year's birds nests to take and look at. They will never be used again. Up high in a tree you may spy a new-made squirrel's nest. How cosily he will curl up in it.

For some lucky family there may be the fun of

gathering a supply of late winter apples, munching the cold fruit as it is picked. There will be the careful wrapping of each apple in newspaper and storing them in a box where they may even freeze without harm and last till spring. Perhaps there is a nut tree to be visited or hazel bushes to be raided. After frost persimmon trees are loaded with dull orange fruit. And there are pumpkins!

For those within reach there is the joy of standing all bundled up to watch the roaring waves of a fall storm on ocean or on lake. There is the first frost after a still cold night that leaves every bush outlined in silver. A magic world that God has given us. For it is he who "gives summer and winter."

Fall can be a time for family "togetherness." There is so much to see, to do, to feel, to wonder at. So much to investigate and learn, to talk together about. So much to impress upon us his loving faithful concern for his creatures. Rich is the family in which the thought of the psalmist is threaded through every experience and joy:

O LORD, how manifold are thy works!
In wisdom hast thou made them all.

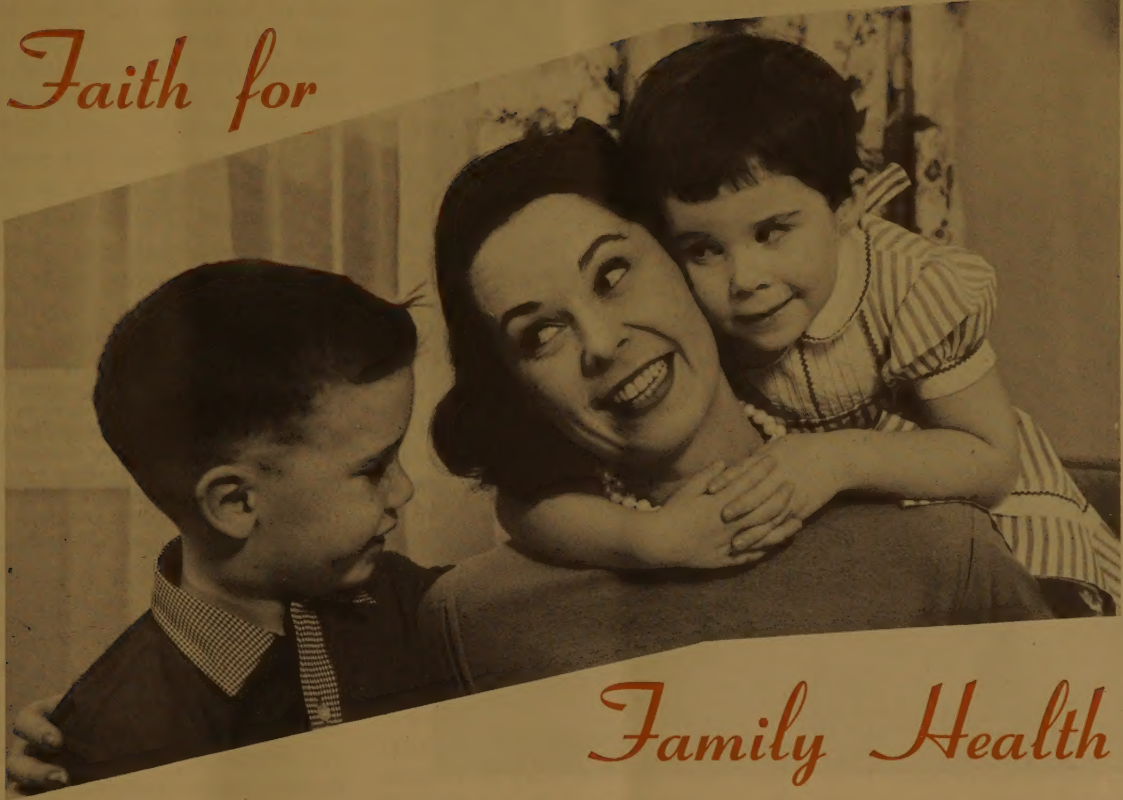
—Psalm 104:24.

Truly God's glory flames not only in sun and star, as the old hymn expresses it, but in all that lies around about us, if only we open our eyes and those of our children to it; and the loving kindness of God's spirit is with us if we open our hearts to him.

—Photo by Waltner



Faith for



Family Health

by Glenn H. Asquith

"DO YOU HAVE YOUR RUBBERS ON? Shouldn't you put on a warmer coat? Be sure to get a warm lunch!" How often these and similar questions are heard by men and women, boys and girls who live in families! Although we may complain at times and say we are being "nagged" we know that others care for us and are concerned about our health. Ask a person who lives alone if he or she would not like to be "nagged" in this fashion! Statistics show (all things being equal) that family people live longer and suffer fewer illnesses than do those who live alone by necessity or choice. A family at its best is a wonderfully preventive and curative agency.

Care, in the sense of concern, and love are found in a family in a way not possible elsewhere. Each member is bound to others by the love of relationship and shared experiences and by the anticipations held for future days and years. Fathers, mothers, chil-

dren, and grandparents care that every one in the home be comfortable and happy and successful. As a result, each one feels a satisfaction in using caution in living in order to keep sorrow and extra work from the others.

Far beyond care and love, however, is faith in God exhibited in families. Indeed, faith is more easily demonstrated in families than elsewhere, because the children observe their parents caring for them and, in turn, they come to understand how the heavenly Father cares to an even greater extent that his earthly children have all needful things, including bodily health and mental vigor.

This faith is, first of all, a strong belief in God and his marvelous love and kindness and power. All of these qualities belong together. The love and kindness of a powerless person may have some good effect but not to the point of real help in the great crises of life. If the teaching about God in a family includes his

power with his good intentions, it becomes effective. The miracles of the New Testament take up a large part of the very small book. Is it not logical for us to take from this a strong assurance that God is vastly concerned that we have health and a wholesome mental outlook?

When a family believes that God is willing and able to give health, confident prayer will result. Some writers and speakers of today are inclined to criticize the "asking" prayers, and we are advised not to tear our little ones to pray, "God bless Mommy and Daddy and Brother and Sister, and make the Baby well." But is not this the kind of simple faith which has been proved powerful throughout the ages? There may be occasions when it is good to stand in great awe of God as the Creator and prime mover and first cause, and so forth; this approach does not seem adequate when someone in the family is in agony or danger—then faith must fall



There is danger that the family may fail to recognize that public services have their place in healing. The week-by-week participation in church worship, then, becomes a healing experience with regard to changes such as exercising forgiveness in relationships or as a renewal of Christian purpose in living.

back on the Bible verses which encourage us to envision our God as a Father longing to keep all of us safe in the shadow of his love, as a hen tries to gather her chicks under her strong wings.

At this point it may be well to deal with the word "psychosomatic." This is a fairly new term used by doctors and psychologists to express the close relationship of mind and body in health or illness. This article is especially interested in the psychosomatic disturbances for this is the field in which faith is so effective. Many reports have been made to indicate that at least fifty per cent of the illnesses reported to physicians are unnecessary and relate back to mental attitudes. This is not to say that the illnesses are all imaginary—many of them show genuine symptoms under diagnosis—but that they are avoidable.

Psychosomatic medicine is an exciting field in which many discoveries are being made. Doctors are valuing the help of clergymen as never before as the magnitude of mental processes opens up. Surely the calm and confident

outlook on life produced by a deep Christian faith can prevent and cure the disorders of a psychosomatic nature to a large extent. The family is an all-important factor here.

As a matter of fact, we are living in a day of revival of "faith healing." It seems too bad that believers and churches had to wait for psychologists and doctors to remind them of the wonderful power resident in faith. On TV we may watch some of the more emotional of the "faith healers" in action, and can see the reputed results and hear the testimonies of the "cured." There are sects given over exclusively to the gospel of healing. In a quieter way, old-line churches are bringing back services of healing at stated periods during the week. The Episcopal Church is in the forefront of this movement. What are the results? Carefully collected case histories demonstrate that exciting things are happening as we take again our heritage of health from God. A return to God, which brings with it repentance and eagerness to lead a new and whole-

some life free from spiritual and mental anxieties, is shown to be a giant step toward healing and continued health. The Christian faith has in it that which will relax tensions as no "ism" or antibiotic can do. With release from tension, the body can take quite good care of itself.

Perhaps a family must evaluate the present emphasis on healing by faith. Most plans have some faults, and there must be a sifting in order to discover the genuine and the workable. Some of the "healers" in our time deal in the instant change which occurs as soon as a patient is touched. We are tempted to think of this as the only miraculous kind of "faith healing." We must be aware that some of this is hysterical and relapses are sure to follow, and that these relapses will destroy the faith of many. To illustrate: During this past year, a mother who was not abnormally strong found her son pinned under his car which had fallen off the jack; without thinking about it, this woman lifted the car to free her son. After the incident was over, the woman

could not lift one hundred pounds—she had returned to her normal ability. So with the hysterical healings—the deep emotion of a moment removes a disability for a brief time. Without denying that there are immediate cures, we need to be aware that this is not the only kind of faith healing.

Indeed, the greater share of faith healing being done today is of a different nature. Clergymen or other healers are insisting on the preparation of the subject before a cure is attempted. Books to read and routines of devotion are prescribed; the attendance at several services of healing is obligatory. Before the person actually receives some touch or anointing, the healing is about accomplished and it will last.

Another danger which may be pointed up is that there is a temptation to consider the visual and public examples of healing as being the sum total of health by faith. Yet another danger lies in the nature of some in our families who find the public services and other efforts so unacceptable that they shut themselves away from their birthright of healing.

However, the wholesome angles of the revived attention to faith healing and health by faith are more than the less valuable angles. Families are beginning to talk

about the possibilities of better health by faith. The TV programs mentioned must be credited with this much at least. Too, our churches are becoming real sources of inspiration as study groups are examining faith healing, and as sermons are being built around God's teaching about the gift of wholeness.

How shall the family best profit by what is abroad in the land? There is the old saying about the impossibility of "teaching old dogs new tricks," which has much truth in it. As a matter of cold fact, the ailments of many of the aged are dear to them. Even middle-aged fathers and mothers will find it hard to part with lifelong attitudes toward their own health. Children, however, are pliable and teachable, and families can do much to start them down the right road.

Early in life, a child should be taught that his mind and body are wonderful gifts of God—the most beautiful and complicated of all God's marvelous creation. He should be taught that the body is made to be God's temple and must be kept holy for that purpose. Intemperance, overexertion, and other dissipation should be considered as sins against the mind and body, and not as little faults to be laughed away.

The child should see his parents

depend upon God for their daily bread, and should hear them pray to God, calling him Father. They should be taught to expect a reading from the New Testament daily. Regularity in prayer must be made a part of the child's day. A parent will hear the prayers for some years until the child is ready to engage in his own private devotions.

In all this a strong thread of faith in God's unlimited power and love must be woven. Illnesses in the family should be made a real part of intercession until health is restored, together with the confident attitude that God wants to hear his children ask him for all that is needed.

One warning: children must be prepared to accept troubles and ill-health without blaming God or themselves. They must be given a growing picture of the universe as controlled by law to which all of us are bound, and gradually they must learn to accept the fact that many other people in the world are not living according to God's law and others suffer because of them. Finally, the children should be brought up in an atmosphere as nearly free from worry and insecurity as possible. This kind of faith in God will become a lifelong healing faith growing out of the family.

(See Meeting Plans on pages 24, 25)



a little girl's World

All blue skies, all serene days . . . and always within easy reach, everything to make her happy. Little girls expect it to be so. And, if Daddy had *his* way, it *would* be like this, always. But even the most ideal childhood—planned so carefully by the best of parents—cannot last forever.

The most we can hope to do is help the youngsters grow up strong . . . willing to assume responsibility . . . able to carry burdens with grace and dignity . . . finding meaning in their own particular lives.

But while they are still children there is this that we can do. We can show them how much *we* depend on weekly worship, by taking them with us to our church.

—Religion in American Life, Inc.

Person to

WHEN YOU ARE IN A DESPERATE hurry, why is it things always slow you up, Linda thought. She rushed home every day at five, to her tiny, shared apartment, hoping (yet dreading) to hear the phone ring. Today, of all days, everything had seemed to conspire to hold her up.

She ran up the stairs and along the hall. Suppose the phone had been ringing and ringing into the empty living room? Wasn't this Fran's art class evening, when she stayed downtown for dinner? There had been no one home to answer. And this, the last day of Dick's trial month out West!

While she fumbled for her key, the door opened and she was literally hauled in. "Linda, for pity's sake, where have you been? There was a long distance call for you half-an-hour ago. Person to person."

Linda flung her hat and purse on the nearest chair. "I knew it!" she groaned. "Mr. Martin left by plane for Seattle this morning and I had to finish a lot of work for him." She struggled out of her coat, and Fran began dialing.

"I'll get the operator for you. I told her you should be in any time now."

"Isn't this art class—?"

"Canceled for tonight. Lucky I was home, eh?" Fran handed the receiver over. "The operator's getting the party in Chicago now, she says."

Linda took the receiver in shaking fingers. "Chicago? That—that must mean Dick has already left Ridgeville and he is calling me on the way here."

Fran nodded. "That's right, I didn't think of that." She pirouetted toward the bedroom singing, "I went to your wedding, although I was dreading the thought of losing you."

A minute later she came out with a jacket over her shoulders. "So long, pet, you've been a nice room-mate." At the door she blew an exaggerated kiss and whispered, "I'm going to the drugstore for a coke; be back soon to hear the wonderful news."

Linda smiled then turned to concentrate on the maze of terse, clipped code words spoken so impersonally by operators holding her from the dear voice she longed to hear.

Hurry, hurry, she begged silently. I've waited every day for a whole month for this call. Oh, Dick, if you knew how I've missed you. She gave a deep, satisfied sigh. All the lonely waiting was behind her now. The month of probation was up; Dick had found out that she was right. He was coming back to New York to the offer open to him at the hospital, where he could work with his beloved medicine, and at the same time get ahead and make a name for himself.

Waiting second by agonizing second for the sound of his voice, Linda's thoughts flew back to their evening dates in the city. Funny, she couldn't remember his laugh as they had discovered that they would have to walk the long blocks back to her apartment after a show, and Dick was too stubborn and proud to let her pay for a cab. She could see his lean face

and twinkling eyes as she laughed up into them while running an odd step to keep up with his long strides. Still, she couldn't remember his laugh.

Nor could she remember the concerned tone Dick had used to tease her when she had a bad cold and he had insisted on treating her as if she had pneumonia, giving instructions to Fran as he would to a nurse. She could clearly remember Fran's very tone as she replied teasingly, "Yes, Doctor, I understand, Doctor." But not Dick's voice then, although she had glowed under it at the time.

No. Clutching the receiver in cramped fingers, the only voice she heard in memory was a deep hurt tone trying to make itself urgently heard above the starting of a train and the chatter of people around. The voice she recalled was tired, almost spent from all the hours of pointless arguing since he had finished his internship and had told her of his plans to go back to Ridgeville and help his father in the overcrowded practice the elderly man was finding too much to handle. Linda had snapped back with words she later regretted. She had told him he was being selfish, not caring about

ILLUSTRATED BY DAVID EICHHOLZ

Waiting second by agonizing second for the sound of his voice, Linda's thoughts flew back to their evening dates in the city.

Person

by Jean Leedale Knight



their future together, throwing away a lifetime's chance to get ahead and to obtain for them the things that neither had known during childhood.

Dick had stayed firm. At the station, though, he had begged her in the desperation of time running out, to follow him as soon as he got settled. Linda had shaken her head, eyes overflowing. "What's the use of that?" she had asked. "You'll soon find out I'm right and you'll come back. I'll wait here."

"I'll phone you when I do, Linda," he had said quietly. "I'll give it a fair trial of a month, anyway." Then they had kissed in a last urgent embrace before the conductor's pitiless "Board" stretched a steel ribbon of miles between them.

Now the long, aching month was past, and in just one little moment all doubts and arguments would be behind them. She wouldn't waste any of the precious three minutes saying "I told you so." Enough that he had found her judgment was right for them, and he was coming home.

The operator broke in again, and then a man's voice came clearly, "Hello, that you, Linda?"

BUT IT WASN'T DICK!

The voice went on, "Linda, you know those sketches I wanted to show in Seattle? I came off without them! Will you airmail them to me first thing in the morning?"

There was silence. Then, "Linda, are you there?"

Linda found enough breath to say, "Yes, I'm here, Mr. Martin."

"You sound funny; anything wrong?"

Anything wrong! No, nothing's wrong. Only my whole world has just fallen apart with your call. But how can you know that?

She fought for control to answer sensibly. "I found the sketches right after you had left, Mr. Martin. I have already sent them off to your hotel in Seattle."

Sketches, papers, hotels, and my heart in a million pieces. Dick, why didn't you call tonight?

"Oh, that's great. Thanks. Sorry to have bothered you at home. When I couldn't get you a while ago, I was afraid you might be staying downtown for the evening."

"I—I was just a bit late getting home." *I'm never out for the evening, Mr. Martin. I'm always home. Sitting by the phone every night, waiting for a call. A long-distance call. A person-to-person call. But not from Chicago! And not from my boss.*

She managed to say good-by and hung up before the deep sobs

took over, and she sat numbly on, knowing nothing but a great cold vacuum inside . . . no arguments, no hopes, no bright plans.

Soon the tears gave way to a dull aching quiet, and she rested her throbbing head on folded arms on the little table. She looked through a mass of tumbled hair at the phone, and suddenly she knew. Dick wasn't going to phone, tonight or ever. Wise or foolish, according to the standards she had upheld so self-righteously, Dick had made his choice.

Through singing eyes she envisioned him. It was still afternoon in Ridgeville, there would be patients still in the office and Dick's kind voice soothing them, advising them—the voice she longed to hear. After a hurried supper, he would be racing over a rough country road to a stricken farmhouse. He would, maybe, sit all night beside the bed of a delirious child. Or he would jump from his sleep in the middle of the night

to bring a new little life into the world.

Yes, that was Dick—the family doctor, the humanitarian, not the name plate on a fashionable clinic door. The girl he would marry would have to keep house in an old drafty building with few conveniences; wait through long, night hours with hot coffee, waiting for his return; or go with him on calls if she could be of help.

Like a flash it came to Linda. *She was that girl.* She saw now through the transparency of her arguments. She had tried to fight for something better for Dick because she knew so well the hard grind of a country doctor's life. Yet she never remembered hearing her mother complain; and wasn't she her mother's daughter?

Her fingers groped for the receiver, and choking back a sob that was for happiness now, she said to the operator, "Get me Dr. Richard Miller in Ridgeville, Wyoming, person to person. And, operator—hurry, please!"

Coaxing Lagging Footsteps by Ada Breise Cromer

Our seven-year-old son had a habit of loitering on the way home from school. All forms of discipline failed to correct the worrisome situation.

"I wanted to catch some polliwogs," was the excuse day after day. He straggled home with muddy jeans, soaked shoes, and with his lunch kit full of wriggling tadpoles.

After the polliwog season, which is the time of year when every nook and corner of the porch and kitchen is adorned with a jar of polliwogs, there was some hope that things would be better.

Still, Sonny came home an hour or more late every day. There were different excuses then.

"I had to stop and see Denny's rabbit," or "I forgot to come home when I stop to play."

The last excuse made me think. Time means nothing to a small boy. I started wondering how I could make him "think" about coming home.

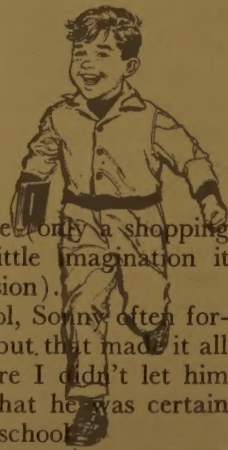
I began scheming and inventing ideas to attract Sonny to come home after school hours. I began to fix enticing snacks, like cookies or ice cream, a piece of leftover chicken or whatever appealed to his taste. "Bait" my husband called it. To Sonny it meant a game, a little special attention that the older children didn't get. Sometimes before he left for school,

we would plan a trip to the store (only a shopping trip for groceries, but with a little imagination it was made into an exciting excursion).

During the long hours at school, Sonny often forgot what it was we had planned, but that made it all the more intriguing. I made sure I didn't let him down. I planned my work so that he was certain to have one hour of my time after school.

We flew his kite; we made a tiny garden with his own choice of seeds; we fashioned crude boats and played marbles; we went on bug hunts. Sonny delights in collecting insects. Much to my amazement, I found that I enjoyed this strange diversion from my work each day.

Our son doesn't "forget" to come from school any more. Gradually he is replacing a poor habit with a better one. As children grow, they become more sensible. Soon I can dispense with the daily plots and schemes, but not until I feel sure they are not needed, or my work will have been all in vain. In the meantime I'll think of more ideas, more lures. It isn't so difficult if your child is important, and after all, what is more important than your children?



The

FUTURE Belongs to FREEDOM

by Herbert J. Gezork

A meditation on Reformation Day

FOR MANY YEARS THE PROTESTANT CHURCHES OF EUROPE have celebrated the last Sunday in October as Reformation Sunday. In rapidly in-

creasing manner this is becoming the custom in the United States. It is well for us as Protestant Christians to remember what we are standing for, and not so much

what we are standing against. If I were to ask the readers of this paper, "Why are you a Protestant Christian?" or "What makes you a Protestant?" I am afraid that many of you would have only very vague answers. On this Reformation Day Sunday we need to recapture something of what the Protestant Reformation meant and means to us, and to reaffirm some of our great Protestant convictions.

It would be wrong to assume that the Protestant Reformation was a complete break with the past or that it was something entirely new in Christianity. Through the centuries there had always been the deep, quiet stream of evangelical devotion and piety. Always there had been saintly souls, their faith rooted in the Bible, lives that were glowing witnesses of the transforming power of the love of God. I need only mention Francis of Assisi, that most lovable Catholic saint who lived three hundred years before the Protestant Reformation.

There came a time when this stream of genuine Christian faith and love and hope had almost been forced underground, and over it had been erected the structure of a vast hierarchy that became more concerned about earthly power than about divine grace—a commercialized and often corrupt church system, which all but strangled the remnants of genuine Christian discipleship. But



Martin Luther nailing his Ninety-five Theses to the door of the Castle Church in Wittenberg. The Theses asked for a theological debate on the question of indulgences, and marked what is generally considered the beginning of the Reformation.

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then, as it has happened again and again in history, God sent forth men to break through the rubble of religious formality and to recover the basic truths of New Testament Christianity.

What are some of these basic truths that we must once again reaffirm as Protestant Christians?

The first and most central is the supremacy of personal faith.

Look for a moment at that thirty-three-year-old monk, Mar-

tin Luther, as on that last Sunday morning in October in the year 1517, he pinned a sheet of paper with its ninety-five theses on the door of the church in Wittenburg in eastern Germany. In our day, he would have written a letter to the editor of the daily newspaper. In those days there were no daily newspapers and this was the way to proclaim a conviction and to invite others to discuss it.

For years Martin Luther had

wrestled with the question, "How can I, a sinner, experience the mercy of God?" He had tormented his soul, he had fasted and prayed, he had scourged himself in his cell with whips so that he was sometimes found by his friends, lying in a faint on the cold stone floor of his cell. It seemed all in vain, but out of his study of the New Testament, like a flash it dawned upon him: The mercy of God cannot be earned in any

by Hilda E. Allen

bIBLEGRAM

Guess the words defined below and write them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the pattern. The dark squares indicate word endings.

Reading from left to right, you will find that the filled pattern will contain a selected quotation from the Bible.

- A The tine of a comb ----- 45 13 37 56 20
- B Far advanced in years ----- 42 29 44
- C School between elementary school and college ----- 53 17 99 67
- D Where the brain is located -- 76 98 85 35
- E Mr. Mullins of the funnies - 26 49 54 10
- F Full of life ----- 95 59 97 15 60 23
- G Kind of soap meaning flat- tery ----- 72 51 52 38
- H Flyer ----- 9 89 82 33 19 6 43
- I One less than teen-age ---- 86 64 63 18 78 88
- J Yellow of an egg ----- 73 69 41 4
- K To pull or draw with force 39 92 75 91
- L Sifter ----- 55 90 47 31 79
- M Billy or Nanny ----- 48 101 81 22
- N Trespass ----- 30 93 16 71 50 2

- O Regular or uninterrupted, as work ----- 1 66 32 77 11 28
- P Money granted by a govern- ment to discharged soldiers ----- 62 7 34 70 80
- Q Soft, fluffy feathers, as on a baby chick ----- 102 74 58 12
- R Most anything in a mechan- ic's kit ----- 14 100 96 61
- S Mixture of leftover meat and vegetables ----- 46 21 36 84
- T Not difficult ----- 87 27 57 68
- U Steered or directed ----- 5 25 65 83 40 94
- V Lady deer ----- 8 24 3

(Solution on page 28.)

| | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 |
| 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 |
| 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 |
| 46 | 47 | 48 | 49 | 50 | 51 | 52 | 53 | 54 |
| 55 | 56 | 57 | 58 | 59 | 60 | 61 | 62 | 63 |
| 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 |
| 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 |
| 82 | 83 | 84 | 85 | 86 | 87 | 88 | 89 | 90 |
| 91 | 92 | 93 | 94 | 95 | 96 | 97 | 98 | 99 |
| 100 | 101 | 102 | 103 | 104 | 105 | 106 | 107 | 108 |

way by men's efforts. It is a free gift of God.

All around him he had observed how a commercialized religion was leading the people astray. The agents of the Pope in Rome were traveling up and down the roads of Europe and selling indulgences, little slips of paper, and the people coming from afar were told that by buying such slips of paper they would help the souls of their departed relatives get out of Purgatory into the bliss of Heaven, and thus be spared the pains of Hell. So the poor, ignorant people came and brought their money, sometimes the savings of a lifetime, to buy some slips of paper. Luther saw what was happening, and although at that time he was a devout Catholic, there was a deep sadness in his heart, and the sadness became a wrath. The Ninety-five Theses were his passionate "No!"

"No," he said, "the mercy of God can never be earned by good works or bought by gold or silver or dispensed by a priest or hierarchy or church. It can only be experienced in a personal, immediate, direct encounter of God and man, where man throws himself in despair and yet in childlike trust into the arms of the living God." That is evangelical Christianity. That is the heart of Protestantism.

Out of that grows the second basic truth, not less important, freedom of conscience, bound only to the word of God.

Look again at Martin Luther, four years later. The pale, lonely monk stands before the Diet of Worms, where all the men who had power in those days were assembled—the mighty Emperor, the emissaries of the Vatican, the German princes. From all sides, they pounce upon him and demand of him, "Recant! Recant what thou hast taught and written!" There he stands, and then he speaks these immortal words: "My conscience is bound to the word of God. Unless convinced of error by clear arguments of reason, I will not, I cannot recant. Here

I stand. I can do no other. God help me! Amen!"

In these words is expressed the decisive difference between Protestantism and other forms of Christianity. Roman Catholics and Protestants alike accept the authority of Scripture. The question is: Who is to be their true and dependable interpreter? Rome says: the church—that alone claims to go back to Peter. Anyone outside that church has no claim to salvation. Protestantism says: the Christian conscience, enlightened by reason, free before men, but bound to the Word of God and guided by the Holy Spirit.

Here in this conviction lies the roots of all religious freedom, and also of all political freedom, and the true roots of democracy. It is no wonder that the great advances of democracy have always followed the advances of Protestantism. It is no wonder that democracy has reached its greatest strength in exactly those countries of the world where Protestantism has been, and is, the dominant form of Christianity. It is no wonder that in the world today communism has made its poorest

showing where Protestantism is strongest. It is no wonder that none of the totalitarian dictators of yesterday and today—Hitler, Mussolini, Franco, Stalin, Khrushchev, Tito—not a single one of them has come from Protestant backgrounds.

Political freedom and religious freedom are more closely related to each other than most people believe. Both are based on the freedom of conscience. I have no doubt that whatever temporary setbacks this ideal of freedom may suffer—and sometimes it looks dark about us—the future in the world will not belong to a political totalitarianism, nor to a religious totalitarianism, but to a way of life where freedom of conscience is held sacred. The future belongs to freedom.

A third basic truth of Protestantism is the sanctity of the common life. The doctrine of Roman Catholicism is that there is a high road and a low road to salvation, and that priests and monks and nuns walk the high road, and live on a higher level of Christian perfection, and that all the others—the common folk of Christians—walk the low road and live on a lower level of Christian attainment.

Protestantism has gone back to the Bible and proclaims the priesthood of all believers. What does that strange theological phrase really mean? It means that whatever you are—street-cleaner, bank president, scholar, plumber, statesman, housewife, minister—in your occupation where God has put you, you must glorify God and witness for Christ who in his earthly life was a humble carpenter. There is no high road or low road. All have to strive for the high road of witnessing for Christ in their daily lives. This great Protestant conviction of the sanctity of the common life has been of tremendous value to civilization, and to the social progress of mankind.

These are three of our great Protestant convictions. As we reaffirm them today, let us also, humbly and

(Continued on page 28)

WILBUR



"Wilbur!"



—Courtesy of Herbert Lambert

What's in a Book?

by Gladys Vondy Robertson

THE DAY PAPA GAVE ME MY FIRST BOOK, *Helen's Babies*, when I was about five years old, my private library began. New worlds of enchantment, knowledge, and adventure lay before me like stars in our country skies.

A book is a way. A book is life. 'A book is bigger than a satellite, more powerful than a rocket.

It can be held in the hand and only the mind expands into space fields at the count down.

A book can turn the stars in their orbits. *Helen's Babies* did that for me. The little bluish-gray book is gone, borrowed and not returned, and the story is faded on the tapestry of time. The memory and love of ownership are indestructible.

Papa took the book from among the other packages and jars, groceries and tools, that were packed in the long wooden box from the mail order house.

"Here, Gladys. This is yours."

An older sister took the book and began reading, but I was warm and glowing inside. Besides the story being entertaining, the book was mine.

I do not know how many times I read the story after that first reading, but always there was the teaser of worlds I knew nothing about but which I could know through books.

Since then I have added to my own little library and each book is more than a name on a shelf. Together they are the great adventures of human minds. They are the flights of fancy beyond my own dream worlds. They are the enchanting experiences of those I could never know or be, but with whom I can share the illimitable facets of life.

There were other books in the box of merchandise Papa had brought from the little country depot that cold, windy day. The family was anxious to see what Papa had ordered from that wonderful unseen store so far away in Kansas City, Missouri.

"Here's your macaroni, Ma." Papa laid the yard-long pieces tied together on the table.

Mama glanced up from her sewing while Papa went on taking other packages from the box. He

seemed to be looking for something special.

"Here they are. The works of Edgar Allen Poe."

My eyes popped out. There were eight red volumes. How could Papa know that these same books would be my favorite reading day after day when I could read by myself? Surely he could not know there would come a time when Mamma would say, "Put up that book, Gladys. I'm tired of hearing them 'bells, bells, bells.'"

The books were hours and hours of adventure for me. I read Poe's poems until I could repeat them by heart. Their music intrigued me. Their rhythm enchanted me. His mysteries haunted me.

"You'll have to stop reading them mysteries," Mamma warned. "You can't sleep and you won't let me sleep."

The works of Sir Walter Scott did not disturb me. I remember Papa setting them on the table, several volumes also in red bindings of a different shade. All of these are in my library today.

The great box contained more. Papa took out a carton and read, "Celery."

"Ma, here's the celery salt."

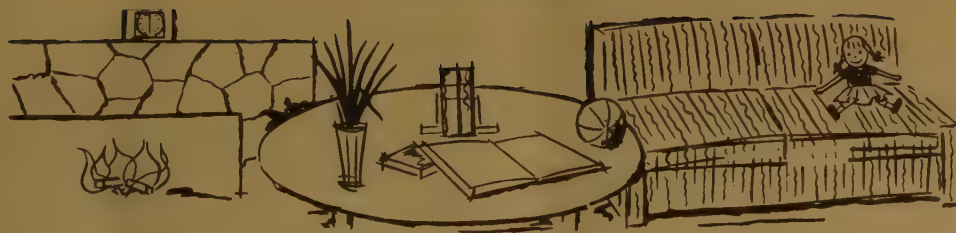
Mamma got up to see. "Whatever did you order so much celery salt for? A whole case! Send it back."

Papa laughed a bit. "I must have made a mistake. We'll keep it. It's good in soup."

Years afterward, I saw celery salt shakers in the old cement cellar outside the kitchen door. At the time Papa took the carton from the box, he was too interested to worry about 24 shakers of celery salt. He set a gallon jar of peanut butter on the table. The oil on the top was clear and at least one-half inch deep. My mouth watered at the sight of the smooth, golden paste in the jar. "Ooooooooooooo. Open it, Mamma."

Papa was not thinking of peanut butter. He knew what he had ordered and there it was—the works of Abraham Lincoln. Papa admired Lincoln. I can hear

(Continued on page 28.)



for parents

FAMILY WORSHIP

The general theme for this month is self and others. This has real meaning for the kind of relationships a family develops within the home. A child, we are told, is basically a selfish individual when he is born. It is within the confines of the home that he experiences love and learns, in turn, to love; that he must learn to share, to take turns, and to respect the rights and privileges of others.

Examine Your Attitudes

Faithfulness, gentleness, serving, "walking by the spirit"—the weekly topics for worship in the home—are characteristics of our relationships with others. If we are to communicate these values to our children, we first must examine our own attitudes. Am I thoughtful of my neighbor? Do I respect his rights as I expect him to respect mine? Do I discuss personalities before my children? Am I quick to criticize? Children easily perceive your attitudes from your actions and opinions. A parent may say, "Love one another," but if love is not demonstrated, the lesson is not well taught. "But Mother you promised," is not only a statement of disappointment but the beginning of an attitude that promises do not count—they are to be made and kept if convenient. All of these ideals are interwoven into every aspect of our relationship with the family.

Ways We Serve

Many times, however, we can do specific things to help a child more fully understand these responsibilities and develop these characteristics.

Family worship time is a good beginning. This gives the parents and child an opportunity to discuss each one's obligation in the family. Perhaps misunderstanding between young brothers and sisters may be discussed and guidance given toward a Christian solution.

Why not include a family project for others? Planning visits, making a card, or baking something special for the shut-in neighbor or the friend who drives the children to school. How about remembering, too, the people who serve us each day: the postman, milkman, or paper boy? Sharing in these ways brings excitement and a consciousness of our re-

sponsibility to those who help us. A child will long remember the smile of gratitude or words of thankfulness of the person so remembered.

Taking time to plan special family activities on occasions of birthdays, anniversaries, first days of school, or holidays does much to make the child aware of others. Not only is there the excitement of family celebrations but of the joy in developing the attitude that others are important in one's life. Let some of these celebrations be planned by the child. Encourage him to plan, make, or buy his own gifts for others. Joy and appreciation will be communicated by such acts of thoughtfulness.

The Halloween season provides an opportunity to teach sharing and serving others. Encourage your child to become a part of Trick or Treat for UNICEF. This can be planned for, with parental guidance, through the church or the public school.

The article, "God's Glory in the Fall," page 1, by Grace McGavran, suggests many other activities. It also points out other opportunities for families to develop a feeling of togetherness as they become aware of their dependence upon God and his wonderful plans for his world.

**Theme for
October:
Self or Others?**

Using the Bible

The Bible has much to say about our attitudes and responsibility toward others. Jesus pointed out words such as concern, compassion, and love. The scripture suggested for your use this month is Galatians 5:13-26. Read, study, and meditate on it before using portions of it with your children.

The next four pages contain resource material for use in family worship that may be used informally or incorporated into an order of worship. Materials not suited for all ages are indicated: (K) for preschool children; (P) those in grades one through three; (J) those in grades four through six.

If you use a worship center to set the mood for worship this month, use pictures illustrating ways to serve others. These may be found in religious magazines and church school curriculum materials.

The section on "Family Worship" was prepared this month by Frances S. Craddock.

A Bible Verse

You were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another.

—Galatians 5:13.

Prayer

Dear God, thank you for my mother, daddy, sister, and brother who do good things for me. There are many ways I would help others. Guide me to see and do those deeds that would make other people happy, too. Amen.

My Hands Are Helpers

My two feet are busy
Through all the long, long day,
Running, skipping, here and there,
At my work and play.

My two hands are helpers,
They have a lot to do,
Helping out and being kind,
All the long day through.

Thank you, God, for helping hands,
For feet with which to run;
Help me use them as You would
To help some needy one.

—Dorothy Walter

Serving Others (P,J)

What are you doing to help others? Did you ever ask yourself this question? Perhaps it would be interesting for you to make a chart or draw a stick-figure picture strip showing how you serve others, if at all. You may be surprised! At the end of the week share it with Mother and Daddy. Talk about it.

Divide the chart or picture strip into four parts showing the ways you have served at home, at school, in the neighborhood, and at church this week.

Can you think of things you have done? Here are some suggestions:

At School: Did I co-operate with my teacher? Did I help the new pupil to become acquainted?

At Home: Did I hang up my clothes? Did I wash the dishes without complaining?

In the Neighborhood: Did I offer to rake leaves or run an errand for a neighbor? Did I go to the store for a sick friend? Did I work for Trick or Treat for UNICEF?

At Church: Did I share part of my allowance?

The chart or picture strip will show what I do for others. Will it be full of helpful and loving deeds? Our Bible verse tells us "Through love be servants of one another."



—Hays from Monkmeier

A Big Sister (K)

"Linda," called mother. "I am going to the basement to work. You and Judy play carefully. Call me if I am needed."

Judy and Linda were having a good time making a house and playing with Patty, their doll. Mother had given them an old blanket for the bed and several big boxes. Linda was arranging the boxes to make a kitchen. Judy was feeding the doll and getting her ready for bed.

Linda finished arranging the kitchen and called, "Judy, are you ready to help me set the table? We can eat now."

"I am rocking Patty," called Judy. "She isn't asleep yet. Rock-a-bye, baby, rock-a-bye, baby."

"Hurry up, I am waiting," Linda said impatiently.

As Judy started to put Patty to bed, the doll slipped from her arms and fell to the floor. Judy rushed to pick her up but her leg fell off.

"Linda," cried Judy. "Look what happened to Patty. 'I broke her, I broke her!'"

"Now, don't cry, Judy," comforted Linda. "Your doll will be all right. I am sorry I hurried you. We both need to be more careful."

"Patty is broken, I broke her," sobbed Judy.

"We will ask Mother to help us. One time she fixed my doll when I broke her. Mother," Linda called.

Judy felt better. She was glad for a big sister.

Bob Forgets (P,J)

Bob and Dennis had just finished ball practice and were walking home.

"Your new glove is neat," Bob exclaimed. "May I use it in the morning when we practice?"

"Sure," Dennis replied.

The next morning while Bob was eating breakfast Father asked, "Bob, will you stack the papers in the garage? We want to save them for the paper drive. You can do this before you start to play ball."

"O.K." Bob replied, only half-listening.

But before breakfast was over, Dennis came rushing in. "Come on! The fellows are already on the diamond!" Bob grabbed his cap and hurried out.

"My team is at bat. Jim, bat first," Bob called.

Two outs, three men on base and Bob was up to bat. Wham! A home run! Four runs for his team. This was exciting! It was Jim's turn again. The pitch came and Jim hit a fly but Dennis caught it.

"May I use your glove, Dennis? I'm catcher," Bob called as his team went out on the field.

"Not this time. Jim is using it now," Dennis said.

"But you promised!" Bob cried. Just as he said "promise" he remembered. The papers!

"Here, Jim," Bob called. "You take my place as catcher. You have the glove. I'll be back soon but I promised Father to stack the papers before I played ball. He is depending on me."

As Bob ran back home he thought, "I am glad I remembered!"

—Luoma Photos



A Bible Verse

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness.

—Galatians 5:22.

Prayer

Dear God, I am glad for friends who keep promises. Help me to be a faithful friend, too. And help me to do the things that are hard to do. Amen.

Help Us Love

God, help us love each other,
Both friend and stranger, too,
With the same warm, unselfish love
That we receive from You.

—Claire B. Saalbach

Things That Help Us Grow

We thank Thee, our Father,
For hard things to do!
Some things we don't like,
And things that are new.
Many errands to run . . .
A bad problem or two;
We thank Thee, our Father,
For hard things to do!

—Carolyn M. Kessler¹

Susie's Bath(K)

"Bobby," called Mother as she came out the door, "Where are you?"

"I'm here," answered Bobby from the sandpile.

"Don't you think your new puppy should have her bath?" asked Mother. "She has been playing in the yard and is so dirty."

Bobby hesitated. He was having a good time in the sandpile. He had just finished his road and now he wanted to build a cave.

"I'm playing now," cried Bobby. "Can't you give Susie a bath today? Just this time," he pleaded.

"But Bobby," Mother answered, "when we first saw Susie at the kennels, you wanted her very much didn't you?"

"Yes," Bobby answered slowly.

"You promised Father and me that you would share in her care. Not only does Susie need to be fed but she must be kept clean, too. Giving her a bath is part of the promise."

Bobby thought a while. Then he jumped up and called Susie.

"Come, Susie, let's get your bath."

Bobby put Susie in the tub of water and scrubbed her with a brush. Then he wrapped her in a towel and took Susie out into the sun to dry. Her hair was so shiny. Giving Susie a bath could be fun. But keeping promises was best of all!

¹Reprinted from *Hearthstone*, copyrighted September, 1954.

A Bible Verse

But the fruit of the Spirit is . . . gentleness, self-control; against such there is no law.

—Galatians 5:22-23.

Prayer

Dear God, help me to be gentle and always speak softly and kindly to my friends, my parents, and my pets. May I be a friend like Jesus. Amen.

Grace

For food, for friends, for family,
For love and care that comes from
Thee,

We thank Thee, God.

—Claire B. Saalbach

A Child Like Me

I like to think that Jesus
Was once a child like me,
Who played with other children
In far-off Galilee.

I'm sure He never quarreled
Or sulked to have his way,
I'm sure He shared his playthings
Unselfishly each day.

I know He loved his mother
And helped her all He could,
I want to be like Jesus
And do the things I should.

—Helen Yerkes¹

¹Reprinted from *Hearthstone*, copyrighted August, 1953.

The New Pony

Judy and Timmy were sitting on the fence anxiously waiting for Philip to ride Sam, his new pony. Sam was a birthday present on Philip's tenth birthday.

They watched in excitement as Father led the pony into the yard. Father had suggested they watch from the fence until Sam became acquainted with Philip.

"It will be fun when it comes my turn to learn to be his friend," thought Judy and Timmy.

"Philip, you must be gentle with Sam. He is scared. He is not sure how you will treat him," cautioned Father.

But Philip was not listening. He climbed on Sam proudly. "Now I have a real pony," he thought. "He is all mine. I can make him go and do just what I want." Then without speaking to Sam or calling him by name, Philip gave him a swift kick to make him go. This startled Sam. He started with such a quick jerk that Philip tumbled off.

Slowly Philip stood up brushing the dirt off his clothes. With tears in his eyes he cried, "I never want to ride Sam again. He knocked me off!"

Father came running to his side. "But, Philip," he asked, "was it Sam's fault? You encouraged him to go fast when you kicked him. He wanted to be your friend. He was only obeying your rude command."

"Wh-what should I have done?" Philip sobbed.

"To have a friend you must be a friend. Speak kindly to Sam. Be gentle and he will respond in the same way," Father answered.

Slowly Philip walked over and patted Sam on the head. "You were scared and I didn't know how to treat you. I understand now. You are my pony and we will do things together." He climbed back on Sam. As they rode around the yard Philip called to Judy and Timmy, "As soon as I have another ride, I'll let you have a turn at being Sam's friend, too." This made them very happy.

—Luoma Photos



Going to Church

Today was Sunday! A day of happiness and joy for Mark and Sherri as they walked with Mother and Father down the street to their church.

Mark liked to go to the kindergarten room in church school for there were so many interesting things to do. But Sherri was glad to go to the Junior Department. They were learning to use their new Bibles.

As Mark walked with Mother he sang a happy song for he was going to church.

"I was glad when they said to me,
'Let us go to the house of the LORD!'"

Sherri was thinking. Suddenly she asked, "Father, what does 'walking by the Spirit' mean? We read that verse in our Bibles last Sunday."

Father thought for a while. "Perhaps walking is the word that is confusing you. Sometimes walking doesn't mean using your legs. It can mean the way one conducts oneself or behaves."

"Doing what God would want us to do?" asked Sherri.

"Yes, that is a good way of saying it," Father agreed.

"I guess that is why we made some rules to live by after we read the verse," added Sherri.

"What were some of those rules?" Father asked.

"Be kind to one another; not getting mad at someone when they tease you," Sherri answered.

"I know something my teacher said," interrupted Mark.

"What did she say?" asked Mother.

"We should love one another," Mark answered.

"That is a good rule," Mother agreed.

"And share our toys, too," added Mark.

"These are all good rules," Father said. "Why don't we make them a part of our family so that we may 'walk by the Spirit' at all times?"

Everyone agreed.



—Luoma Photos

Prayer

Dear God, we are glad for the church. We are glad for all the happy times there. Help us to follow the rules we learn. Amen.

The Way

Jesus teaches us the way
We should live from day to day.
"Be kind," He says, "to one another,
To sister, brother, father, mother."
Be kind and helpful all day long,
Your life will be a happy song.

—Doris Waser¹

¹Reprinted from *Hearthstone*, copyrighted February, 1953.

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A Bible Verse

If we live by the Spirit, let us also walk by the Spirit.

—Galatians 5:25.

A Prayer

Dear God, you must work very hard,

Making sunset skies,
Colored stones, my kitten's fur,
Wings for butterflies.

It must take you a lot of time
To do it all just right,
You never hurry or half-do
The colors out of sight.

Help me today in all I do,
To do it carefully for you. Amen.

—Belle Chapman Morrill²

Teeter-Totter

by Grace W. McGavran

THE BIG CEMENT SLAB where the old grocery store had stood before it burned down was a wonderful place to play. Gregg and Jimmy could race from one end to the other. They could mark it for hopscotch. They could roll their balls on it.

When the new church group began to have services in the hall across the alley from it, Gregg and Jimmy introduced all their friends to its usefulness. Before church school and after church they gathered there.

On a Sunday afternoon when the grownups were having a meeting in the hall and the children were playing around outside in the lovely crisp fall weather, Gregg discovered something new. Someone had left a long, long plank on the cement slab.

"Let's make a teeter-totter!" shouted Gregg.

But there wasn't a thing to balance that long plank on. So they walked up and down its length, from one end to the other. It got pushed farther and farther to one side. Suddenly Jimmy seized one end of it and hauled it over the edge of the cement.

There was a drop there of almost a foot. He wiggled the plank around until it was balanced on the edge. Of course it wasn't much of a teeter-totter, but it did go up and down a little. Gregg and Jimmy jumped up and down on it, one on each end. It gave them a small lift and then a jar as it settled down.

The end swung further around. It came closer and closer to Mr. Bilman's car, parked near the cement slab. At last, as it came up, it neatly nicked the fender.

Mr. Bilman, who happened

along just then, wasn't happy. "Get that plank back up on the cement," he ordered sharply.

Gregg stood on the center of it. "I don't have to mind you!" he muttered. "I don't have to mind anyone but my dad."

Mr. Bilman walked up to Gregg. He lifted Gregg right off the plank and swung it over so that it lay flat on the cement. Then he remarked quite firmly, "Don't move it again!" And off he went.

Gregg scowled. He felt as if he hated Mr. Bilman.

"Well," said Jimmy, "you did nick his car! He might tell your dad, and make you pay for it."

"That little nick!" said Gregg.

"Who cares about a little nick like that!"

He waited a few minutes. Then he moved the plank back over and he and Jimmy teetered it some more.

But it was a nuisance to keep watching that it did not hit the car. Gregg found himself watching the door of the hall. If Mr. Bilman came out, he'd need to run for it! Very soon he and Jimmy went off to play at something else.

The grown-ups were still at their meeting when there was a scream from some of the younger children. They were over by Mr. Bilman's car.

(Continued on page 28)

He wiggled the plank around until it was balanced on the edge.



ILLUSTRATED BY
WINIFRED JEWELL

Our Aging Parents and Changing Patterns

by Carol Albright

What's the next move after sixty-five?

Here is an article to help you to decide.



THE COMPLEX PROBLEMS of human relationships seem to increase daily in these changing times. Values that were almost universally accepted a generation ago are being questioned or discarded. Contrary to the opinions of the prophets of doom, people are not becoming worse. New times and new experiences demand a constant re-evaluation of values. As a new environment and new situations arise, they must be dealt with in an ethical and moral manner, but in such a way as to face contemporary problems.

"Honor your father and your mother," is a commandment of the Lord. It will never become out of date. It is a moral responsibility which Christians desire to meet. The demands of the modern life pose some particular problems to those who are earnestly seeking ways to preserve the dignity and self-respect of aging parents and provide for their special needs.

Generations throughout history have been able to take the aged relative into the home. The aging held a special place of respect. They were consulted in times of need, and cared for in infirmity. There was no alternative.

Times have changed so radically in the past twenty or thirty years that it is necessary to take a new look at the matter of caring for the aged. Modern medi-

cine has assured longer life for more people, yet for most persons sixty-five is still the accepted age for retirement. Shifts in population and increased mobility of America have brought about a pattern of rootlessness which was unknown to past generations. This means more moves, smaller homes, often rented, and no guest room or spacious living quarters which could provide a comfortable place for an elderly member of the family to live out his years in peace.

As homes are smaller, so life is faster. Home has become the hub of the wheel of activity, but it is no longer the *center* of that activity. This presents another problem. In families with growing children, parents are often pressed for time. Leadership for PTA, church activities, school functions, and community service projects or organizations must come from these busy young adults. Sometimes they become torn between a feeling of obligation to an aging parent and the feeling of responsibility to the community. He or she may drop out of worthy pursuits in order to provide companionship for the parent, yet still be failing that loved one.

The fast-moving pace of today's modern home can be a real hardship upon someone whose physical or mental powers have slowed down. In a small and bustling home, dominated by haste and the activity of youngsters, it can be cruel to subject an aging relative to the pressures and pace of today's young family life. When there are other possible solutions,

The author, Mrs. Donald Albright, is wife of the minister, First Christian Church, Hiawatha, Kansas.



Thoughtfulness of family and friends helps to make the older person's stay in especially provided homes pleasant. Here a minister has brought a recording of the hymn that a Home resident has written.



is it fair to encroach upon the rights of either youth or old age to insist upon extreme adjustment to accommodate one or the other's needs? Is it emotionally healthy for the young adult to be caught between the needs of three generations in these times of extreme stress?

As one seeks to make decisions about this matter, countless questions arise. They are not easy questions to answer. How can I best provide for a serene and happy life for my parents, when my children are still minors? Whose needs should come first?

Underneath the whirl of the wheels of progress and change can be heard the nagging voice of conscience asking, "What is the right thing to do?" Sometimes one feels guilty and defensive about his particular solution, yet he cannot see any other way to deal with the problem. Our customs in the past seem to point a condemning finger at us if we dare to consider a new solution to this age-old responsibility. We must shake off the feelings of guilt and seek intelligent and worthy solutions to this present-day social dilemma. We are not alone, as we face it. It is a common problem which our government and church and social agencies are trying to help us face.

What are the possibilities? What are the facts about them? The first, of course, is to take the aging relative into the home. Second, if he is able, he may wish to remain in his own home, or apart-

ment. Third, he may find great satisfaction in living among those like himself, who are retired, in any one of the many kinds of homes for the aged.

There is much to consider in making the decision. The feelings of the person himself should be considered if at all possible. Many senior citizens prefer *not* to live with their children. If granddad is to become a member of the household, provision for his needs must be made. These should include privacy, a quiet place, and room for his own possessions. He should be encouraged to participate in family activities such as attending church, going on outings, and taking home responsibilities to whatever extent he is able. He should be made to feel at home, not as a guest. Being useful around the house can give his life meaning, comfort, and purpose. Encourage him to form friendships in his new environment. He may do this through a church or community "Golden Years Club." It is important that the whole family help the grandparent feel useful, and not a burden. Encourage the children to confide in, discuss with, and ask opinions of the grandparent. This can bring about a feeling of security for the children, and of usefulness for the older member of the family.

If the second possibility is chosen, living in his own home, proper provision for care of the home should be provided. Caring for a home is a large task for an elderly person. If it is possible to provide

a "Companion" to help around the home, and look out for his welfare and health, sometimes this works very well. Care should be taken in the selection of a Companion, for personality clashes can turn this arrangement into a nightmare.

If the aging parent is able to care for himself, the best arrangement may be for the family to take a little time each day to look after his needs, call by phone or in person to provide companionship, and allow him the feeling of independence which is so precious to every person. Sometimes overly possessive children make a problem where there is none, and insist upon uprooting a senior citizen who is perfectly able and willing to care for himself. It takes away from dignity and self-respect to be treated as if one were incompetent when he is capable of self-care. Most persons like to be able to set their own pace, routine, and schedule, whenever possible.

The third possibility is to live in a home whose purpose is to provide a healthy, happy environment for senior citizens. There are several kinds of these homes. One type, the nursing home, can provide professional care for those who need constant attention. Prolonged illness in the home can cause

physical and mental strain upon all the persons involved. A nursing home provides the best care, while doing so in an atmosphere of objective but tender, loving care. For the most part, those who run such homes do so because of their compassion for the elderly.

There are other privately owned homes, licensed by the state to provide a home and care for the elderly.

Most communities provide a county home for those who are unable to care for themselves and whose families lack the funds to care for them. In most cases these are well run, up to date, and offer worthwhile activity as well as proper care for those who live there.

Church-supported homes and those supported by other organizations generally are of the highest caliber and are planned to provide the individual with activities and services gauged to his personal needs. Often they offer classes, discussion groups, and clubs which cater to the specific interests of those who live there.

State laws provide standards and licensing, and if you are in doubt about the standards of a particular home, consult your local welfare agency for a listing of desirable licensed homes. The poorly run home, or the one where bad conditions exist, is an exception, not the rule. If you take normal precautions, and investigate procedures and the layout of the home and its grounds, you will be able to select one which meets the needs of your loved one.

In any case, it is necessary for you to provide the moral support of family love, if this arrangement is to be satisfactory. Exchange regular visits, share outings, call, phone, write, and send gifts to assure him that he is cared for and appreciated. The interests and activities of the home, geared to his mobility and personality may provide him with a more meaningful life than you could provide in your own home, but they are no substitutes for a strong family relationship.

The spirits of those who inhabit such homes are far from "aged" or "dying." It is a joy to visit and see a loved one happily adjusted to a new and interesting way of life, especially when he had begun to feel that such usefulness and purpose for life were dwindling. There is much to consider in making plans for the provision for the older loved one. Don't make a hasty decision. Talk it over. Ask for professional advice from your minister, doctor or welfare agency. Let this be a family decision. Make it the most practical and satisfactory to all concerned. Then act together as a family to make it workable. After the decision is made, no one need look back with guilt or regret.

The last years of our aging parents can be spent feeling "in the way," emotionally spent, and out of step with the busy world. Or, they may be tranquil, useful, happy years geared to the special needs of advanced age. It is up to us to see that a wise choice is made to insure the best home for their particular needs in their golden years.

(See meeting plans on pages 26, 27.)

—NBA Pictures



Doors of opportunity and service need not be closed on persons who enter Homes. This gentleman prepared the manuscript, set his own type, and printed each page of a book he published after coming to a church-related home. Besides this, he catalogued and organized a 2,000-volume library.

"ANN, YOU CANNOT wear that face to Berthé's party. Around the house, and on casual outings, suit yourself. But Berthé invited you, not the Queen of the Nile, to this formal party. So before you leave, wash and repaint."

Ann's mother has been kind but firm.

Ann leaves the room in some dismay.

Ann's father looks out questioningly from behind his paper.

Mother goes on clearing the table and responds to her husband's unspoken question.

"It will all be over in a minute or so. Yesterday, Ann thought she was Esther Williams. She was going to win the next Olympic swimming meets. Day before that she was Madam Curie. She was going to save the world from cancer and heart disease. Today she is in a Cleopatra phase. She thought she'd be a sensation with that straight hair, silver eye shadow, and aqua fingernail polish."

Ann's mother understands that her teen-ager is searching for identity and belonging in this world. She knows that she and her husband must help Ann in this search by allowing Ann freedom within boundaries.

The search for identity often leads teen-agers to actually "play at being" people they admire. Mother watched her young children "play grown-ups" and clomp around in their parents' shoes and clothes. The old game becomes a lot more subtle when teens play it, but they do play it.

The Powder

In their search for a satisfying identity, young people do a lot of role assuming. Teen-agers don masks, traits, fads, and fashions in order to see which ones feel most comfortable and suitable. Such testing and experimenting is a valuable part of teen life. Often, teen-agers change fads and masks almost daily. One front is tried, found wanting and given up. Another is put on experimentally. Girls and boys can spend hours gazing into mirrors, watching expressions, mastering looks, deter-

mining how to accent their best features and tone down less attractive ones. Clothes, hair styles and make-up, ways of walking and ways of driving are all parts of the masks teens present to the outside world.

Ann's mother also knows that the extreme clothes her daughter is wearing right now are a part of her search for identity and belonging. They reflect the teen-ager's individuality. They also reflect the young person's desire "to be in-step with the crowd." "Belonging" is important to teen-agers. Their parents need to understand that one real way that adolescents find their identity is through the crowd for which they live and breathe, which they think of as their crowd. Those intimate, long telephone calls in the afternoon give them an opportunity to measure how important and accepted they are. They gain certainty that they matter to somebody.

Most parents have recognized the need for their youngsters to be an active part of such a crowd or gang. Not as many parents remember, it is equally important for the teen-agers to be *individual* members of such a group.

At present in our Western society, individuality is not prized and cultivated as it should be.

The Powder

Ways parents can help
in the search

Americans place a premium upon conforming to the standards of their set. What one is seems to be less important than how one appears. Too easily, many give up the right to be themselves and to develop a unique relation with God, in order to look like a businessman, or professor, or lawyer, or something else. Conforming to the recognized fashions, attitudes, and ethics of a people may prevent one's becoming a person and making his own unique contribution to God's world.

Right now our particular teen-ager, Ann, would just as soon her mother were not so eager to defend Ann's self-integrity. Yet, Ann's mother is helping her see her individual relation to the crowd, and is, also, maintaining important boundaries on Ann's actions and life. Mother is helping Ann avoid straying too far beyond the boundaries of her own basic selfhood. Teen-agers need the security of some discipline that establishes boundaries. They need to know the areas in which they are free to act and experiment, and those in which they are not.

This setting of some boundaries for teen-agers helps them become responsible. They are constantly seeking freedom. But they must

and the Glory

by Mrs. R. H. Edwards

their son or daughter

identity and belonging

learn to accept the responsibilities and duties which go with freedom.

The Glory

God offers all men freedom, and calls them to live creatively and responsibly with him and one another. God creates individuals. Each of his children is encouraged to express and live his own unique life. But man's exercise of his freedom and individuality must be grounded in responsible concern.

All persons naturally seek freedom, independence, and individuality. From the earliest, loud assertion of "no" when we were toddlers, through the rebellion and conflict of the teen years, to the healthy judgment and criticism of seasoned wisdom, we are all seeking and expressing individuality. But all people do not naturally seek *responsible* creative individuality.

Christian parents try to encourage the development of responsible creativity in their children all through the growing years. Their main concern is not that their children should fulfill their parents' wishes, dreams, ambitions, or lives. Instead, they are concerned to help their children fulfill their own opportunities, and find and be themselves. From the time of a child's first words and steps, the parents

begin the "turning loose" process. Increasingly over the succeeding years, they must give their children to themselves and make them responsible for living freely and responsibly.

As this process goes forward, the day-to-day living experiences of children must help them develop warmth, love, consideration, respect for individuals, modesty, sincerity, and self-respect. They best develop these virtues as they watch their parents live and practice them.

As children come to the teen years, it is their parents' responsibility to continue leading them toward creative individuality. This is done best as parents themselves exhibit faith in essentially Christian values and live steadfastly by them.

Christian parents will want to allow their teen-agers as much freedom as possible in their choice of clothes, styles, beauty aids, and other aspects of dress and individual expression. This freedom gives the teen-ager an opportunity to express and develop his personality, moods, and character with a minimum of imposed direction.

At the same time, Christian parents have the goal of helping their teen-agers grow as children of God. This requires boundaries and guide lines. Sometimes these boundaries

are loose and adjustable; sometimes strict and rigid. But through a delicate balance between freedom and discipline, Christian parents endeavor to help their teenagers develop an individuality that is related to God's individuality.

Ann selects her clothes. Her parents note whether they are warm enough to protect her from the weather. Ann wants to look dainty and pretty at special occasions, and buys three-inch French heels. Her parents make sure that she also has some good oxfords to support her arches and ankles on school days and hiking trips. Ann investigates all kinds of commercial preparations for her complexion. Her mother keeps the household supplied with cleansing soap and water, and with the fruits, fresh vegetables, milk, and protein necessary for a smooth complexion. Ann is interested in staying neat and trim. Mother helps by serving well-rounded menus, slim on calories, fats, and oils. When diets are necessary, mother consults a physician and does not allow Ann to ruin her health with starvation diets or commercial weight-losing or weight-gaining preparations. Ann's parents help her remember that rest, exercise, and fresh air are required for sparkle, vitality, and health. They also help her to choose and schedule activities so that she is not involved in too many for the good of her mental and physical health. In doing all this, Ann's parents help Ann to see that living is being responsible and requires a consecrated stewardship of one's person, mentality, spirit, and goods.

God makes man free and calls him to take creative responsibility for himself, his fellows, and his world. This is the goal of Christian parents for their children. Such creative freedom and responsibility allows each person to seek and fulfill his unique self, to share his self with others and to share their selves with him. Each has and shares an of-God self. Cosmetics, clothes, and mannerisms are judicious accents of, not substitutes for, each self. Beneath the powder there is the glory.

Preparation of the Leader

The leader will do well to set apart some time for quiet meditation on the theme when he will come to grips with his own thoughts on the subject in hand, making an honest appraisal of how it is with him and his family. In addition to the material in this issue of *Hearthstone*, at least two of the sources listed below should be referred to as a minimum preparation.

Conduct of the Meeting

1. Give a brief synopsis of the article "Faith for Family Health," page 3. The leader may ask for a show of hands to indicate the ones who have read the article. It may be helpful to single out one or two of these and ask for a short statement as to the points considered important.

2. Review the various reasons for illness: inherited tendencies, organic breakdown, infections, psychosomatic causes, accidents. These may be listed on a chalkboard and under each, the particular diseases or weaknesses belonging to that category. For instance: Under infections will be listed measles, mumps, colds; under organic breakdown will be listed heart failure, liver disorders. The psychosomatic section will prove to be a catchall—indeed, some of the troubles listed elsewhere may drift over to this classification after due consideration. For instance: A doctor specializing in psychosomatic medicine stated that many infectious diseases develop because of fear or a mental willingness to be ill.

3. Discuss the insistence of Christ upon healing by and among his followers. Some of the miracles may come up for mention here. Try to discover one or more that today might be called psychosomatic in origin. What about the inability to walk in at least one instance in the New Testament (Mark 2:1-12)?

Questions for Discussion

(The leader will decide which of these questions, or others that he may add, are of greater value, and use them first in order to

Two meeting plans for parents' classes and discussion groups

1. Developing Attitudes for Family Health

avoid a quick treatment when time grows short.)

1. What one thing in the main article came to you as fresh and helpful for your own family?

2. Which of the illnesses listed on the chalkboard cannot, under any circumstances, be linked with psychosomatic causes?

3. Have we become overly dependent upon doctors and drugs?

4. Do we think and talk too much about our aches and pains—past and present?

5. If a child is made much of when ill, will he have a strong temptation to feign illness, and will he have a greater chance of "catching things" than a child to whom illness is something of a disgrace? Where is the happy medium between loving care and coddling?

6. Can you remember diseases which have disappeared through the years (such as typhoid and smallpox)? Have some illnesses disappeared in our favored society which still plague people in poor and underdeveloped countries?

Thoughts on the discussion period: Try to prevent the monopolizing of this period by one or a few—the chief value lies in self-expression; do not mull over one question so long that it becomes tiresome; be ready to substitute a question from the class if it seems of wider interest than the ones listed above; attempt to keep away from illustrations involving people not present in the group.

Resources Available

1. If there is a doctor in the church, he may be willing to lend copies of his latest medical journals that carry articles on the general subject of family health.

2. Books:

What Psychology Says About Religion, Wayne E. Oates, Association Press, Reflection Book, 1958, 50¢.

The Art of Ministering to the Sick, Cabot and Dicks, Macmillan, 1958, \$5.

The Devotional Period

The nature of this topic is such that a closing time of devotion may be better than an opening session. The following pattern may be varied to suit the circumstances:

1. If there is a piano in the room, have someone prepared to play, softly, "Dear Lord and Father of Mankind," No. 411.¹

2. The devotional leader will read two or more of the healing passages in the New Testament.

3. The leader will quote: "Cast all your anxieties on him, for he cares about you," then the class may repeat this in unison. Go into a quiet time with the suggestion that each one silently cast *his* care on the Lord.

4. Have a time of prayer-sharing when voluntary petitions will be offered for the healing of individuals and of families and of all mankind.

¹From *Christian Worship—A Hymnal*. Available from the joint publishers of this magazine.

2. Appraising Healing by Faith

by Glenn H. Asquith

Preparation of the Leader

To many people, healing by faith will be quite foreign to their experience and inclinations. The leader should familiarize himself with current thinking in this field if he is to guide the group profitably. One way this can be done is to examine the three fields which will come up for discussion: the healings by Christ and the apostles as recorded in the New Testament; the healing as done by the TV personalities; and the healing services in some churches. By reading, watching, and attending, the leader will gain much.

Also, after this research, the leader needs to find what represents his own convictions in the matter.

Conduct of the Meeting

1. Review for the class the paragraphs in the article having to do with appraising faith healing.
2. Name some of the "faith healers" of the past and of today, and describe the results they have had.
3. Compare and contrast the three general methods as observed in the leader's preparation (quite likely the group including Oral Roberts will come in for the greatest analysis at this point).
4. In some detail, sketch the recent work being done in Episcopal churches.

Questions for Discussion

The leader may decide to use the questions listed here, or he

may prefer to use a chalkboard to put down questions suggested by the group after having heard the topic presentation.

1. What are the evidences of a new approach to faith healing in the last few years?
2. Did Jesus use methods which we can use today?
3. Are we justified in including the preventive work of Christianity as authentic healing, that is to say the mind cast resulting from our faith which keeps our illnesses down to a minimum? Is this preventive healing the fulfilling of our Lord's command to heal?
4. We hear much about group therapy in psychology—the method whereby a number of people get together and subject themselves to soul-searching—is this practicable for healing in families?
5. Let each group member answer: "If I were suffering from something which seemed beyond medical skill, would I offer myself to a faith healer?"
6. What is our general opinion of Christian Science?

Resources Available

The few TV programs showing healers at work offer material. Oral Roberts publishes a magazine and leaflets and these may be had upon request.

For the Episcopal approach, and the work of the Order of St. Luke, write to Dr. Albert Price

of St. Stephen's Episcopal Church, Philadelphia, or to Dr. Francis Whiting, 1703 Chestnut St., Philadelphia 3, Pa.

Some books which deal directly or indirectly with this subject:

The Church and Healing, Carl J. Scherzer, Westminster Press, 1950, out-of-print.

Psychology for Pastor and People, J. S. Bonnell, Harper & Bros., 1948.

Psychology, Religion, and Human Need, W. L. Carrington, Crown Publishers (Channel Press), 1957, \$3.75.

Devotional Period

This part of the session may be held either before or after the presentation and discussion at the discretion of the leader.

If a piano or organ is in the room, or if the group could be taken to a chapel, use a musical background for atmosphere.

Going around the circle, ask each one to quote a verse on healing from the Bible. If the response is good, go around a second and, perhaps, a third time.

Ask for testimonies from the group of personal experiences where healing has seemed to come by faith alone. To this, add accounts of the healing of others within the knowledge of group members.

Sing softly, "The Great Physician Now Is Near."

Give a closing prayer and benediction.

I. What We Owe Each Other

by Carol Albright

Purpose:

The purpose of this meeting is to help establish the family's responsibility to each other as elderly parents begin to need assistance from their children.

What contributions of moral support, special family attention, intellectual stimulation, and independence can a family make to show its genuine concern and lend dignity to the aging process? How may a family best adjust to and contribute to the well-being and happiness of aged members? How can elderly parents enrich the lives of their children and grandchildren?

Preparing for the Meeting:

Study "Our Aging Parents and Changing Patterns," page 19. In planning for the panels and talks, seek persons to assist who are competent in seeking out information. Ask them to study the issues of the place of the elderly person in a changing America. Give them plenty of time to prepare. Keep an eye out for newspaper and magazine articles related to the theme and clip them for the panel's use in their preparation. See that during this meeting the problem is approached from the viewpoint of the elderly and of the younger generation.

Appoint a secretary to list the constructive suggestions which come out of this meeting. Suggest that members of the discussion group keep personal notes for future use and reference.

Conducting the Meeting:

A panel may be assigned the subject: "How Can a Young Family Enrich and Stimulate a Full Life for Its Aging Parents?" The panel members may include an elderly person, a professional person who works with older persons, and young adults.

The panel should attempt to answer these questions:

1. What should an elderly person be allowed to do for himself?
2. What should his children be expected to do for him?
3. How can the family help the older person continue to develop and use his personal resources?
4. What can a family do to assure him healthy companionship?

5. How can a family of three generations live together creatively and constructively?

6. How can a family, living some distance from the elderly parent, assist in providing for his emotional and physical needs?

This presentation may be made in short talks, and followed by discussion.

A second presentation may be made by a leader or speaker on the subject, "What Is Left for Me?" This should include a discussion of the rights and obligations of the aging. (Information on this can be obtained from the March, 1961, issue of *World Call*, in the article "Americans Care About the Aging," or from other information about the White House Conference on Aging.) It may also include suggestions as to how the older member of a family can enrich the lives of the younger.

Follow with discussion of how three generations can work together to achieve the best possible results in the areas brought out by this talk.

Questions for Discussion:

1. How can we strengthen family ties in these changing times?
2. What can the various generations contribute to one another's thinking, well-being, and security?
3. What are the special responsibilities of the young adult to his aging parent?
4. What are the special responsibilities and privileges of children and teen-agers in regard to relationships with the grandparents in this fast-moving age?
5. What special contributions to his offspring can an older person make in these insecure and busy times?

The worship or devotional which follows may include the hymn, "O Happy Home, Where Thou Art Loved the Dearest" (from *Christian Worship—A Hymnal*). Psalm 127 may be used for the scripture.

Devotional Thought:

Life has become so busy that we must stop and take a look even at the ordinary things to see them in the right perspective. The family ties and respon-

(Continued on page 30)

II. Homes for Those We Love

by Carol Albright

Purpose:

Investigate the potential homes for aging parents which are available, and discuss their merits. There are those who hold an unfounded prejudice against nursing homes, rest homes, and even church-supported homes for the aged, thinking they are merely excuses for avoiding one's personal responsibility. This session should provide some insight into the kinds of homes these provide for oldsters and how they meet their specific needs, many times more adequately than the present-day family home can do.

Preparation for the Meeting:

Investigate the county home for the aged, local licensed homes, and your nearest church-supported home for the aged. Learn all you can about how these are operated, how one may seek entry, and what special services they offer their residents. You may wish to ask three different couples to investigate these homes thoroughly and be prepared to discuss them before the group. In a very few cases you may discover bad conditions that exist, and as a group be able to seek action for improving them. For the most part, you will find these homes run by persons who have a sincere love for the elderly, who work hard in their behalf for little financial profit, and provide this much needed service in a time when there is a pressing need for such homes.

Conducting the Meeting:

1. Open the meeting with a brainstorming session to discover as many types of homes as possible which can be provided for aging parents. These may include private provisions as well as licensed homes. (Some suggestions may be found in the discussion article "Our Aging Parents and Changing Patterns," page 19.)

2. Have the three couples present their findings.

3. Discuss these, and other suggestions made during the brainstorming session.

Information to Assist the Leader:

A variety of solutions are necessary. The problem of providing a home for an elderly parent will require special thought and study for each family who

faces this problem. Each situation presents unique needs. An elderly person who is ill needs different care from the one who is well. The one whose memory is seriously failing will need a different kind of home than the person who has retained all of his faculties. Satisfactory arrangements are as different as personality. Special problems arise when the elderly person cannot understand the degree of his particular condition. If the matter cannot be agreed upon by the family; the minister, doctor, or welfare departments may be able to help you make a wise choice. Many times a person is unable to choose wisely for himself. He wishes to stay independent beyond the stage where he is able to do so. At this point, the family must assume the responsibility of providing a safe home suitable for his needs. It is not discourtesy, but rather respect and concern which leads a family to provide a safe and comfortable home for the declining years of a beloved elderly relative.

However, we must always be careful to provide opportunity for as much independence and personal choice as is possible. Let us be careful not to take away the freedom of our loved one in an overzealous attempt to "do what's best for them." Work together to find the best arrangement!

Discussion Questions:

1. Some elderly persons feel they are being put out of the way when their family suggests some kind of home for the aged. How could such a person be helped to understand that he will be given better care and a better environment than if he were crowded into a home where children's activities dominated the home?

2. How could a family with a large home provide a place of privacy and dignity in the home for an elderly relative? (An apartment, room away from the others, or trailer house?)

3. What is a family's responsibility to an elderly person in a home for the aged? What can they do to help make it a pleasant experience?

4. What can a family do to help an older relative retain his own independence and his own home when this is feasible?

(Continued on page 28.)

✓ The Future Belongs to Freedom

(Continued from page 11)

with repentant hearts, be aware of our many shortcomings. We must confess that often our religious freedom and our tolerance have deteriorated into a tepid complacency and indifference toward the convictions of our faith and our church.

All around us, we observe how easily the liberty, which we prize so highly, can deteriorate into moral laxness and license. It has become somewhat fashionable to pity the Puritans as narrow, strait-laced kill-joys. Let us say this about them: They had iron in their blood! They had moral convictions and stood by them. They did not believe as some people believe that you can decide on morality by majority vote or majority practice. They believed that there were eternal laws, written by God himself into his universe; you obey them or you disobey them, and take the consequences. That made the Puritans great and that made this country great. It is high time that we recapture some of that unflinching spiritual and moral steadfastness of our Protestant forefathers.

What shall we say of our religious individualism? This emphasis upon personal freedom and liberty—has it not so often led to a sectarian divisiveness, and broken our co-operative Christian fellowship? Have we not often put into the place of the intolerance of an autocratic church, the intolerance of a narrow denominationalism? A nice old lady in Maine was overheard to say, "Well, we Baptists aren't doing so well in this town, but thank the good Lord, the Congregationalists aren't doing any better!" We have to repent for that. Bishop Brent's great words, spoken a generation ago, are so much more true today: "The world is too strong for a divided church." Therefore we can be deeply grateful for all efforts in our time to bring Christians of various confessions closer together, and we can be thankful for every manifestation of a growing Christian unity.

Let us also say, clearly and strongly, that as Protestant Christians, we should long and pray for a closer fellowship with our Roman Catholic brethren, for we are all children of God. All who love our Christ and try to follow him are brothers in his name. Anyone who has close contact with Roman Catholics can observe how much deep and genuine devotion of Christ lives in their ranks.

On this Reformation Sunday, and in the years to come, let us give our Protestant witness, unashamed and unafraid, in gratitude for what God has wrought, in deep repentance for our failures and shortcomings, yet in confidence of the future which belongs to freedom, knowing that for freedom, Christ has set us free.

✓ II. Homes for Those We Love

(Continued from page 27)

Suggested Devotional Material:

SCRIPTURE: Psalm 90

HYMN: "O God, Whose Love Is Over All" (from *Christian Worship—A Hymnal*)

POEM: **The Golden Years**

by Carol Albright

Come, rest awhile. You've carried heavy loads
Through horse and buggy, car, and jet age.

Come sit and watch in peace
As the fantastic space age unfolds.
Your days of worry and concern are o'er,
Relax and let the young folks take the reins.

Take a little while now to watch,
Free of responsibility!
Cease hustle and bustle,
And let yourself be cared for tenderly!
You've earned some quiet years.
Sit and reflect!

Bask in the sunlight of your faith.
These are your golden years . . . not barren ones . . .

Fragile years for special joys.
The pace must change, of course,
And with it, floating in like mist, comes peace of mind.

Too long you've carried worlds upon your back.

The load is lifted now.

Don't waste time in regret.

Look up, see all the brilliant beauty of the world.

You missed those burdened years.

Now you are free to look and see . . .
To taste the wonder of the fruits of life . . .

Before your spirit takes its flight.

✓ Biblegram Solution

(Biblegram on page 10)

"Seek good, and not evil,
that you may live;
and so the LORD, the God of hosts,
will be with you,
as you have said.
Hate evil, and love good. . .

Amos 5: 14-15.

The Words

| | |
|-----------|----------|
| A Tooth | L Sieve |
| B Old | M Goat |
| C High | N Invade |
| D Head | O Steady |
| E Moon | P Bonus |
| F Lively | Q Down |
| G Soft | R Tool |
| H Aviator | S Hash |
| I Twelve | T Easy |
| J Yolk | U Guided |
| K Haul | V Doe |

✓ The Makeshift Teeter-Totter

(Continued from page 18)

Gregg and Jimmy raced over to see what was the matter.

It was little Kevin. He was lying without moving on the cement. Polly was beside him, crying, while Martin and Joe were racing for the hall to get one of the grownups.

"We were jumping on the teeter-totter and he fell off," sobbed Polly. "And now he's dead. I just know he's dead."

Gregg felt awful. Jimmy whispered accusingly, "That's your fault for putting the plank over the edge again."

The grownups came rushing out. Kevin's mother picked him up. His father got the car. They took him right away to the doctor's.

"How did those small children ever get that plank fixed that way?" someone wondered.

Gregg saw Mr. Bilman looking at him. He swallowed hard. No one was saying, "Gregg did it." Maybe no one knows or would ever know.

Then he found himself saying in a small voice. "I put it there. Mr. Bilman told me not to, but I did it anyway."

Mr. Bilman looked very sober. "I didn't explain why I didn't want it used as a teeter-totter," he said. "I'm sorry. I was just cross because my car was nicked, and I didn't explain that it could be dangerous and someone could be hurt."

He put a hand on Gregg's shoulder. "We're both to blame, Gregg," he said.

Someone came out from the hall. "They are at the doctor's and little Kevin is all right. He has a big bump on his head, but he'll be all right," was the report.

Gregg drew a long breath. Mr. Bilman looked relieved.

"No more teeter-totter, eh, Gregg?" he asked.

"Not any at all," said Gregg. "And I'll try to remember that grownups sometimes have reasons even when they don't tell them."

"I'll try to remember to tell why not to do things instead of just not to," said Mr. Bilman. "I guess we've both learned a lesson this afternoon, Gregg."

"Sure have," agreed Gregg.

✓ What's in a Book?

(Continued from page 12.)

him now quoting the Great Emancipator on slavery.

But the books, "You can't get too much education. Learn all you can." He was opening the way for his children with Scott's novels, Poe's mysteries and poetry, and the works of Lincoln. It was the beginning of adventure, enchantment, imagination, knowledge, and a library of my own with *Helen's Babies*, book number one.



family Counselor

*Should a mother assume her share in the household expenses
when living with a daughter's family?*

Q YOU READ QUITE a lot about children who have too much but how about those whose parents think so much of "their" money that the cheapest way out is usually the best, even where their children are concerned. I have grown up in such a home and now I feel that all these years they have thought more of their bank account than they thought of the children.

I have a family now and even though money is not a true barometer of worth, I just couldn't love my children and not do loving things for them. My husband, too, feels that they deserve the best that we can give in training, education, and anything that helps them mature into fine individuals.

Have you ever known people who take the "it's-all-yours-when-I'm-gone" attitude and continue to get all the free labor they can without having to "pay out." I keep rebuking myself and thinking "honor your father and your mother"; but shouldn't "provoke not the wrath of your children" enter the picture, too? Why should a breadwinner who gladly shares his earnings with six members of his family also be expected to pay for one whose chief worry is high income taxes, stock and bond revenues, and where shall I invest "my money"? I feel that this problem is coming between my mother and myself and that I will regret it in later years.

A IF I UNDERSTAND your letter correctly, your primary problem arises out of the fact that your mother, who has an adequate income of her own, assumes that she should be supported by either you or one of your brothers or sisters, on the assumption that her money at death will be going to you children. On the basis of this assumption, she evidently not only expects but demands the kind of support that entails considerable financial expenditure by one who, you feel, should not have this entire responsibility.

It is not surprising that you should find yourself irritated by your mother's behavior. Have you ever suggested to her that she might like to assume her share of the household expenses? If you have not done so, perhaps you should. There is a possibility—although slight—that your mother might welcome such a suggestion.

I am inclined to think, however, that such a suggestion has been made and she has not responded favorably to it. If this is true, then about all you can do is to pray that you may be able to accept the situation without bitterness. Remember that your mother represents a generation in which it was assumed without any question that children would take care of their parents when they grow old. The parents, in turn, took great satisfaction out of acquiring a modest competence that they would be able to leave to their children.

Difficult as it is from your standpoint to understand and accept, nevertheless there it is, and perhaps with this understanding you may be able to be more patient with your mother. As you suggest, it would be unfortunate if you permitted this situation to mar or endanger your relationship with her.

If you have several brothers or sisters—or even one—it would seem only fair that the expenditures for the support of your mother should be shared by them. Unfortunately, there are families in which one person is permitted to assume the sole support and care of the parents. This obviously is not a fair arrangement. To be sure, the family responsibilities of each individual must be taken into consideration in determining the particular share one should assume, but the important thing is that the expenses should be shared.

Let me suggest that one indirect value may be developed out of this situation. Realizing how unfair you feel it is, you can resolve that when you get older and your children have families of their own, you will not expect them to be responsible for your entire support.

I am glad that you are not giving your own children the impression that you are more concerned about your bank account than about their needs and interests. Continue to provide for them all the advantages that you can afford without spoiling your children.

Donald M. Maynard

The Family Counselor is Head of the Department of Religious Education, Boston University School of Theology.



—UNICEF Photos



"The Trick Is to Treat."

A group from churches of the community collect pennies, nickels, dimes for children around the world who are in need of food. Will you also support the United Nations Children's Fund?



I. What We Owe Each Other

(Continued from page 26)

sibilities sometimes come out second best in the race for time, thought, and effort. Yet the family is a source of security and meaning for life. If we lose sight of it and its contributions to and demands upon our lives, we become spiritually poverty-stricken. Even our relationship to God is spoken of in family terms. If we are to retain our dignity and spiritual inheritance, we must be responsible family members, aware of and concerned for the needs of each other. Even though demands upon life increase, we must not lose sight of our spiritual needs for a human family. We owe each other that gift of love and devotion which only a family can give. Our paths may be separated. Closeness may be strained by distance and time, yet we may grant one another that special compassion, concern, and understanding that only a family can give. These things we owe each other.

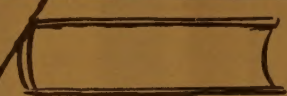
An Artist's Paradise

Down the hill the creek unwinds
A ribbon of silver-blue . . .
Tearing on rocks and reflecting light
Like Diamonds in the dew!
And hillside trees, in autumn attire,
Change colors before our eyes
As we become enchanted in
An artist's paradise!

—George L. Ehrman



Books for the Hearthside



For Children

To widen the world of preschool children, we recommend the Little Playmates Set III: **Beya's Train Ride** by Melba F. Peterson, **Nady Goes to Market** by Elizabeth Tibbals McDowell and **A Pet for Chandran** by Sara Klein Clarke (Friendship Press, New York, each 32 pages, \$1.50 board back, 95 cents paper back, or a set in paper \$2.75). The set is attractively packaged in a little folder which can be easily assembled to make a "Little Playmate Tent" or "Stage" or "Village." Directions are included for the proper foldings and insertions. Beya lives in Africa; Chandran in India; and Nady in Brazil. Each book is illustrated by drawings by Brinton Turkle. These are very appealing books, useful for home and church.

First, second, and third graders will like the book **Timmy's Team** by Juanita Purvis Shacklett (Friendship Press, New York, 1961, 127 pages, cloth \$2.95, paper \$1.75, illustrated by Brinton Turkle). Timmy Taylor's dog, Skippy, gets lost! Timmy and his parents look everywhere for Skippy, but cannot find him. Biff, the local "tough guy," confronts Timmy, adding to his general unhappiness. However, there are other boys around: George and Ronny. The three form a team—Timmy's Team. Together they really search for Skippy. The events work out to form an interesting story and at the same time build better understanding of oneself and relations to others.

This book may be used for general reading or for a study program with children along with the leader's guide entitled **Primary Teacher's Guide on "Churches for New Times,"** also by Juanita Purvis Shacklett.

The Thunder Egg (Friendship Press, New York, 1961, 125 pages, \$2.95 cloth, \$1.75 paper) by Grace W. McGavran is a book planned for fourth, fifth, sixth graders. It may be used for general reading or for a study program with children along with a leader's guide entitled **Junior Teacher's Guide on "Churches for New Times,"** by Mildred M. Herman.

Peter Blake wants a horse—more than anything. Living in a house with a small yard, he is overjoyed to learn that they are to move to a farm, for he thinks "Now I can have one, for sure." However, "to think" and "to

have" are two different things. Peter learns about the thunder egg and wants it, too. How it affects his "big want" makes an exciting climax.

Illustrations are provided by the popular illustrator William M. Hutchinson.

For Young People

Expeditions are always exciting and the adventure and hardship of discovering the South Geographical Pole was no exception. **The Race to the South Pole** (Longmans, Green and Co., Inc., New York, 1961, 215 pages, \$3.25) by William Bixby tells about four distinct expeditions that were carried out before the goal was achieved. The reader can begin to grasp something of the courage and stamina needed by the men who undertook these expeditions as one reads in the Prologue: "Men who have camped on the shores of the Antarctic in the face of these winds have lived for weeks at a time when the wind did not drop below fifty miles per hour. To walk about they had to lean forward, bent nearly double, facing the blasts. And when the blasts stopped suddenly but briefly, they fell forward, inevitably, onto the rocks. When the wind velocity was at its height they dared not go out of their huts, for stones as big as fists were hurled about and pieces of ice—like broken plate glass—went pinwheeling through the air with force enough to decapitate a man. During moderate gales of eighty or ninety miles per hour the men went from place to place on all fours—returned in time, reduced in dignity by the forces of the continent."

The expedition accounts help the readers to learn what equipment was needed, what routes were taken, how the food was stored, how they coped with the weather, and what, in the end, was accomplished.

Hostage to Alexander (Longmans, Green and Co., Inc., New York, 1961, 244 pages, \$3.75) by Mary Evans Andrews takes the reader back to the Fourth Century B.C., when Alexander of Macedon was vying with Darius III of Persia for world domination. The story of Alexander is told through the eyes of Damon, hostage to Alexander War, internal intrigue, victory celebrations, descriptions of and life in the fabulous cities of those times are some

of the ingredients in the make up of this very dramatic and exciting book.

For Adults

Kagawa of Japan by Cyril J. Davey (Abingdon Press, 1960, 150 pages, \$2.50) is the first biography written telling the complete story of the life of Toyohiko Kagawa (1888-1960), chronologically, assessing his contribution to the Christian church and filling in the gap of the more or less hidden years during which he was so active.

As a boy of fifteen years, his eagerness to learn the English language brought him to Harry Meyer, a missionary, and through this association, Kagawa became a Christian. He dedicated his life to working in the slums of Shinkawa and married a young woman who was as dedicated as he.

After coming to America in 1914 to attend Princeton University and gain a doctorate in philosophy, he returned to his homeland, not as a social worker but as a reformer.

Closely woven into the pages of this vividly told life story is the history and development of Japan during these years.

A controversial figure among political, social and church groups, a close and intimate friend of E. Stanley Jones and Gandhi of India, the name of Kagawa of Japan has and will continue to increase in stature with the passing of time.

The first four published volumes of a twenty-two volume series of **Bible Guides**, edited by William Barclay and F. F. Bruce, are: **The Making of the Bible** (William Barclay), **The Good News** (C. L. Mitton), **The Wisdom of Israel** (John Paterson), and **Prophets of Israel** (1) **Isaiah** (George Knight), (Lutterworth and Abingdon Presses, 1961, 96 pages, \$1 each volume).

Each volume is a guide, not a commentary. The reader will find in these texts a fresh venture in popular understanding, enthusiastically and skillfully written, presenting the Bible message and its authority for life today.

These **Bible Guides** are suggested and recommended for use in small study groups with lay leadership, or for home reading for those who are non-theologically equipped and who want to know what the Bible is about, how it came to be written, and its meaning for us today.

Over
the
back
fence

What Does UNICEF Mean?

In a brief sentence, UNICEF means healthier children.

In many of the developing parts of the world the initials UNICEF have become synonymous with the well-being of children. This is hardly surprising. Originally set up in 1946 as a temporary measure to meet the emergency needs of children in war-devastated countries, the United Nations Children's Fund now gives aid to more than 55 million needy children and mothers in over 100 countries. It is the only agency in the UN exclusively devoted to the welfare of children, and assists over 400 projects on four continents.

UNICEF aid is dispensed without regard to race, nationality, creed, or political belief. It works hand in hand with other branches of the United Nations and its specialized agencies, the World Health organization (WHO), the Food and Agriculture Organization (FAO), UNESCO, and the United Nations Bureau of Social Affairs.

UNICEF allocations are matched dollar-for-dollar with equivalent value in local resources; in practice this matching principle has been so successful that assisted governments now provide an average of \$3 for every dollar of UNICEF aid. In addition 65 of these countries also contribute to the Fund.

UNICEF helps free children from disease and hunger in many ways under four categories: Disease Control and Eradication projects combating tuberculosis, malaria, yaws, leprosy, and trachoma; Health Services for Children programs for environmental sanitation, and care for handicapped children and premature babies; Nutrition projects including supplementary child-feeding, nutrition education, milk conservation, and development of high-protein foods; and Family and Child Welfare Services, which

include social services for children, mothercraft and homecraft projects. Emergency aid in times of natural or other disaster is also given.

Remember what UNICEF means when the knock comes on your door on Halloween by youngsters with the familiar milk carton offering box.

Same Old Tragic Story

"For twenty-seven years The Travelers Book of Street and Highway Accident Data has reflected the bare statistics that lie behind the pain, suffering, and death that each year blanket the nation's highways. And each year we have had to say regretfully that these statistics show an increase in the evergrowing list of casualties. This year is no exception."

Thus begins the 1961 report of The Travelers Insurance Companies on the traffic deaths and injuries for 1960. The booklet is titled *Deadly Reckoning*, and its deadly statistics are illustrated with grimly humorous drawings that make one wish to weep more than laugh.

While traffic deaths increased by "only" 400 in 1960 over 1959, injuries increased by over 200,000, topping three million for the first time. Again it is excessive speed that results in most deaths and most injuries, although some 2,000 fewer were killed in accidents involving such speed in 1960 than in 1959. According to the old song, it is not only that "Saturday night is the loneliest night of the week," it is also the most dangerous night of the week. One out of every five fatalities occurs at that time. The most dangerous hour of the day continues to be from 6 to 7 P.M.

What to do? (1) Work for strong highway safety programs in state and community. (2) Support safety education beginning in grade schools. (3) Secure strict law enforcement. (4) Exercise care, caution, courtesy yourself.

Christmas Cards Can Make a Difference

How can the Christmas card you send make a difference in the lives of hundreds of people who have never heard of Christmas? The answer is a story that involves dozens of people, all over the world, working together to teach men and women how to read.

WORLD CHRISTIAN ART CHRISTMAS CARDS raise funds which support the overseas work of the Committee on World Literacy and Christian Literature. In Korea, for example, some of this money helps pay for publication of small leaflets telling new readers how to care for their children's teeth or how to clean the well so drinking water is safe. A whole series of Korean Paperbacks tell new readers about different ways Christians can live according to their beliefs.

Korea is just one of more than fifty countries in which the Lit-Lit Committee co-ordinates the work of the churches in teaching adults to read, and supplying Christian literature: everything from primers to magazines, from mimeographed papers to tracts to scholarly books on theology.

One of the 1961 cards is by Sug Kie Song of Korea. A member of a rural church close to the war-torn border, Mr. Song sent two paintings with a note saying, "I do not expect these to win. I am not an artist. I am in a rural church. I have painted what I have been thinking. I hope these will be useful in some way."

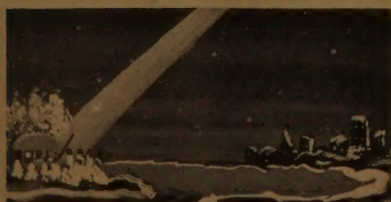
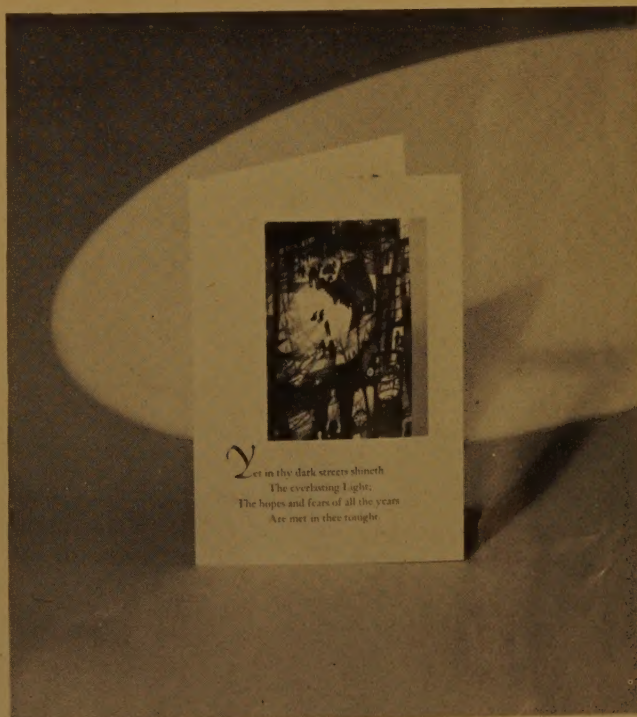
His painting, *Peace on Earth*, was an unquestioned winner in the voting. Its quiet, simple landscape is, as one juror said, "just what I needed to see at this moment." Winning was not only a surprise to Sug Kie Song. It was a new kind of encouragement and contact with the outside world. From the mission station in Seoul comes this word: "Mr. Song came with his pastor. He was highly pleased with the prize (130,000 Korean whan—or \$100) which probably represents as much as a year's income."

The second winner, from the Philippines, is professional artist Solomon Saprid. Mr. Saprid is Director of the Audio-Visual Department of the Federation of Christian Churches in Manila. There he is responsible for illustrations used in Sunday School materials, leaflets, and magazines published by the Federation. He has long been troubled by the way contemporary life smothers the message of the church, and has tried in several ways to express this concern. His painting has succeeded: it suggests the not-unpleasant confusion and glitter that has become associated with the holiday season. Cut into this is *The Clearing*, where an area for worship reminds us that true peace and joy can be found by those who seek the center of Christmas. Saprid's card is sure to stir comment, for his message of the spiritual values in the midst of our materialistic society is as challenging and

uncomfortable as is the situation which faces the church in town and city today.

In our world, almost half the people cannot read. They are rapidly growing aware of their handicap, as industrialization and new forms of government sweep into their lives. They must have help, or they will be lost in a world which uses the printed word in all its forms of instruction and direction. Lit-Lit knows how to teach them quickly the skill of reading, then through patient development, how to apply what they read to their daily lives. Because this is the work of the church, hand in hand with each step of their learning goes the opportunity to learn of the life of Jesus, and the message of the Bible.

Part of Lit-Lit's work involves the use of illustrations. More and more artists from each country involved are learning to do the art work to be used by their own people. Indigenous art forms speak more directly to people than those imported from other countries. Out of this has grown Lit-Lit's annual **WORLD CHRISTIAN ART** competition, which results in the choice of two works, which are made into Christmas cards. Each card you send encourages the



Peace on Earth

artist in his or her work. Each card you send brings added funds, which Lit-Lit uses in emergency programs which could not be helped otherwise throughout the year.

Write for samples: Lit-Lit, Room 670, 475 Riverside Drive, New York 27, N. Y. Cards are boxed 50 of a kind with 50 envelopes (minimum order), \$5. (Add 50 cents handling cost on single box orders.) Quantity discounts for groups wishing to resell cards at meetings, and people who send out large numbers, either personally or in their profession.

The Committee on World Literacy and Christian Literature co-ordinates the work of our church in the fields of literacy and Christian literature with that of more than forty other church and mission boards, in more than sixty countries. This means that maximum use is made of resources and experts available for the urgent work of teaching the world's illiterate how to read.

adventures of the spirit for the whole family



THE POWER OF LIGHT

THIRTY EAGER FOURTH GRADERS and I were touring the local telephone building. We were guided into a small room. A young woman stood behind a desk and directed our attention to three articles upon it: an ordinary reading lamp, a radio and a small glass-top box which, to our untrained eyes, appeared to hold coin pieces arranged neatly on a layer of cotton. How wrong we were! ■ "This is a solar battery," the young woman told us, referring to the glass-topped box. "When light from the sun or even from this reading lamp shines upon it, it will provide the power to operate this radio." She turned a button at the base of the lamp. Immediately, light shone upon the solar battery. Within seconds the room was filled with music coming from the radio. ■ There is power in light! Christ described himself as the light of the world. When we bring our problems to him in prayer, when we let the light of his presence shine through us into any situation, we can expect real power to be released, and changes for the better to take place. ■ With this story the *Thought for Today* is: "*The light shines in the darkness, and the darkness has not overcome it.*" John 1:1-8 *The Prayer*: We never tire, our Father, of thanking thee for Jesus Christ, thy Son and our Savior, and for the transforming power of the light which he brought to our dark world. (A daily meditation by Mrs. Estle Hartzell, Corpus Christi, Texas.)



The Secret Place

Always easy to read! Each of THE SECRET PLACE daily devotions is a treasure of inspiration like the one quoted above. They declare the simple Christian faith of people from all walks of life. They come from the lives of just "plain folks" that hail from all over our land, and other countries, too. Everyone in your family, including the children, will profit by them. These rich experiences make lasting impressions on young minds as well as the mature ones. Reading THE SECRET PLACE each day, silently or aloud in a family group, leads to clearer understanding and fresh meaning about the Scriptures themselves. This is building up faith to live by—faith well supported by examples of those who see it and dare to live it.

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